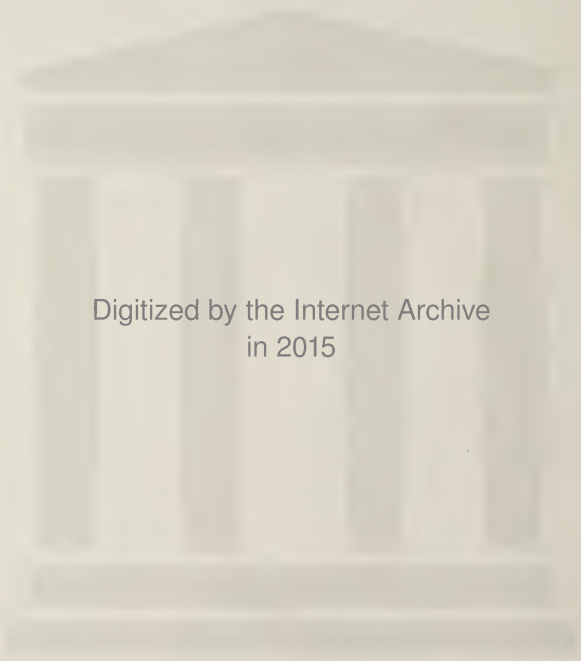




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COYA MAMA CCHOQUE.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

THE INCAS OF PERU.

PERU, which has been recently visited by dreadful earthquakes, extends (including the province of Arica) on the west coast of South America, from the river Tumbez, $3^{\circ} 30'$ south latitude, to the river Loa, $21^{\circ} 15'$ south latitude. Its length is about 1,200 English miles, and its average breadth about 250 miles. Through its whole extent, from north to south, it is divided by the lofty chain of the Andes. It contains numbers of extinct and partially acting volcanoes, and might be designated specially an earthquake region, though scarcely since its discovery by Europeans has such destruction taken place as during the last month. Science is still unable to explore the currents beneath the earth's surface; but it is remarkable to find such a series of earthquakes as have occurred in the past year, first in November, in the West Indies; second, in April, in the Sandwich islands; and, third, in September, in Peru and Ecuador. The succession appears to point to some great movement going on beneath the crust of the earth.

Peru was first discovered by the Spaniards, about 1512; but no regular settlement was made till about twenty years later. It was found on its discovery to have long possessed a regular and well-organised government. It had been originally possessed by small independent tribes, differing from each other both in manners and policy. They roamed about naked and savage in the forests. The tradition was that, while they were in this barbarous state, there appeared on the banks of the Lake Titicaca a man and woman, of majestic form, and clothed in decent garments, who

declared themselves to be children of the Sun, sent by their beneficent parent to instruct and to reclaim them. At their persuasion, it is said, several of the dispersed savage tribes united together, and received their commands as heavenly instructions, followed them to Cuzco, where they settled, and began to lay the foundation of a city. The names of the extraordinary personages were Manco Capac and Mama Ocllo. Manco was the first Inca, and he is supposed to have reigned in the 12th or 13th century.

This tradition points to their having been subjugated by a superior race, probably from some other part of South America. Manco founded the Temple of the Sun at Cuzco, the capital of the empire, and appointed virgins of the royal blood to serve that divinity. The empire of the Incas was at first small but soon grew much larger, and their despotism was most complete. The Incas were not only obeyed as monarchs, but revered as divinities. Their blood was held to be sacred, and, by prohibiting intermarriage with the people, was not contaminated by mixing, with that of any other race. Their rule was on the whole beneficent, their constant aim being the elevation and civilisation of their subjects. Lloque Yupanqui, the third Inca, subjected many tribes, and extended his kingdom in various directions. The empire of the Incas, before its overthrow, extended far into Chili, over an extent of about 2,000 English miles, and the monarchs were celebrated for their magnificence.

Unfortunately for the Incas, a civil war raged at the time that the Spaniards landed under

Pizarro. Two brothers were engaged in deadly feud. The Spaniards and Jesuits in concert, with that treachery and reckless cruelty which characterised them in all their American conquests, tempted one of these brothers to the precincts of their camp. When in their power, Father Vincent Valverde, chaplain to the expedition, advanced with a crucifix in one hand and a breviary in the other, and having stated to him a variety of theological doctrines, intermixed with the claims of St. Peter and the Pope, and with an account of the donation made to the King of Castile by Pope Alexander of all the regions in the New World, he required him to embrace the Christian faith, to acknowledge the supreme jurisdiction of the Pope, and to submit to the King of Castile as his lawful sovereign; promising, on this condition, that the Castilian monarch would protect his dominions, and permit him to continue in the exercise of his royal authority; and at the same time denouncing war and vengeance in his master's name if he declined to obey the summons. The Inca indignantly refused to comply with the demand to surrender his rightful kingdom and his religion, and he was at once treacherously seized and imprisoned and afterwards put to death. Such

were the vile and detestable means employed by the Church of Rome in these newly discovered territories. This occurred in 1533.

The most singular and striking feature in the ancient Peruvian government was the influence of religion. The Inca appeared not only as a legislator but as the messenger of heaven. All crimes were punished capitally, because they were not considered as mere transgressions of human laws, but as insults offered to their deity. The offerings consisted of the fruits of the earth, animals, and works of art. All lands capable of cultivation were divided into three parts—one devoted to the support of religion—another to the government—and the third and largest to the cultivators. A new distribution of land was made every year. Their buildings, and especially their Temples of the Sun, manifested considerable architectural skill. After the conquest, the Indians of Peru were most barbarously used. They became greatly reduced in numbers, and fell back in civilisation. Their descendants are now, however, more fairly treated. They belong to the Church of Rome, and are said to be earnest and lavish in their gifts.

A MISSION FESTIVAL IN HOLLAND.

PASTOR HELDRING has been for forty years the clergyman of a village in the south of Holland. The village, smothered in the fine woods of the manor, and surrounded by fair fields and bountiful orchards, is yet the prey of the mild and peaceful-looking Rhine when that river rises in his strength: and just when the young minister was settled, his people had lost everything by the inundation, and for miles the country was under water. Setting himself to solve the problem of true Christian helpfulness under these conditions, he was soon confronted by other problems of the same aspect. He found that here also to him that hath shall be given; and since then, he has bowed himself with all the strength and fidelity of a noble Christian character to the work that God had evidently set him, and with a faith and wisdom and success that have raised him high among his countrymen. Among other ideas that seized him was that of an annual meeting where every Missionary Society in

Holland would be represented, and the Christians that supported each would find themselves in presence of all. A meeting on such a scale should be a people's festival, not confined within a hall, but under the free sky; and in 1864 the first of these meetings was held, and since then they have been annual. Some place is secured, with shade of trees, yet open to the wind and heaven, some solitary tract of heath and wood, or one of the ancient parks in which the country-seats of Holland vie with the country-seats of Britain. Those who were at the Conference of the Evangelical Alliance last year will remember the sombre woods of Vogelelsang, and the pleasant and unexpected meetings of far-severed Christian friends, and the 'strange and solemn effect of hearing the works of God recounted, "every one in his own tongue." The preparations this year were not less vigorous and complete. For weeks before programmes were issued, with full directions, and railway tickets

were sold, and the likeliest greeting of one Christian to another was, "Of course you are going to the Missionary Festival?"

It was about five o'clock in the morning of the 29th of July, that we left our house in Amsterdam to join the special train which carried the mission friends from that quarter. A stream of people was even then pouring into the station, and had been, we were told, for half an hour previous; for all the tickets had been bought up, and hundreds applied when it was too late. The dry hot weather seemed to have no end, and the sun had shone down in the early morning with unbroken fervour, but the clouds were rapidly gathering in the south-east, and those who had brought umbrellas soon became objects of envy and attention. At half-past five the huge train moved slowly out of Amsterdam, a hymn being struck up in one of the carriages, and lustily sung till it was drowned by the quick rattle of the rail as we ran between stagnant canals, and looked on either side at the near horizon of poplars, and comfortable red-tiled farmhouses. We passed slowly by the stately avenues and sunny country-seats of Utrecht; then rushed into the weird Sahara of the Veluwe—endless miles of rolling heath, that seems scarce able to clutch the fine sand on which it grows, and sand-heaps, white and arid, that coloured the landscape to the north with inexpressible dreariness; then into cuttings between low woods that here and there had been burnt for long tracts by chance sparks from the engine; and at Arnheim, where the hills of Guelderland began to show, and the rails rose above the level of the waters, the rain came pattering against the window. By half-past nine when the carriages stopped at our destination, the few drops had swelled into a deluge, and fell with a dismal noise that was the more audible in the now general silence. No rain had spoiled a festival before, and the dresses and the paucity of umbrellas showed that rain had not entered into the calculations of the travellers: but on the other hand, we were on the spot, and would not be picked up again till evening, and there was at least temporary shelter under the dense foliage that spread on every side, and the rain after all was what every one had prayed for, lest the country should be withered up, and after the first discomfort it even imparted a sense of joy and thankfulness. In half an hour, however, the clouds rolled partly off, and the rain held aloof until the evening, and by the time we

reached the central platform the sun had struggled out of his folds.

Middachten, where the festival was held, is the seat of the Countess Bentinck, a name familiar to Englishmen by that William Bentinck, "the best and truest servant that ever prince had the good fortune to possess," and the founder of the great patrician house of Portland. The woods extend for miles, and in one sequestered spot three platforms had been erected some hundreds of yards apart. The central platform was on the summit of a thickly wooded hill, and had accommodation not only for speakers, but for a band of music. It was here that the meeting was opened about ten o'clock by singing of two verses from the Dutch version of the 84th Psalm, to accompaniment of the musicians, an accompaniment all the more necessary as it drew the attention of distant groups, and kept the singers somewhat nearer both time and tune than would otherwise be possible in Holland. Dr. van Rhyn followed in a brief, earnest prayer; another verse was sung, and Mr. Cohen Stuart, one of the most faithful and eloquent ministers in the Netherlands, delivered the opening address, comparing the work of the mission friends to the beleaguering of Jericho by Israel. Upon this the trumpets blew again, a melody that brought with it singular associations, the *Gaudeamus igitur* of German students, yet sung by these earnest thousands, and with a solemn measure, to verses in praise of the spot where we stood—its links with the past and its natural beauties, to which this beauty of Christian work and this link with the blessed kingdom of Christ were now added. It was sung with most praiseworthy heartiness, but with that aggravating slowness that seems inseparable from Dutch sacred music, and in which every one feels bound to drawl longer than his neighbour. Mr. Looman, of Amsterdam, indefatigable and ubiquitous, next appeared with the report, which, being of twelve societies, he described (following the previous speakers) as the twelve tribes that were marching round the city.

There was, first, the Moravian Mission working in America, from Greenland and Labrador to Surinam; in South Africa, Australia, and West Himalaya; working at 38 points with 318 missionaries, who are attended by 70,000 persons, of whom 4,000 are communicants and 8,000 baptised. This society is only bound up in sympathy with the rest, which have all sprung up on Dutch soil. *The Netherlands Society*, founded in 1792, confines

its work to Celebes and Java. Dutchmen and Englishmen alike acknowledge that the happy results in land and people at Minahassa in Celebes are owed to this society. A seminary has been opened for native preachers, the press is busy, and Missionary Rooker is building a church for 2,000 hearers. At Java there are five missionaries. There are six preparing for the mission in the mission-house at home. The income is 68,695 florins, a falling-off of 1,727; the expenditure has been 92,762 florins, an increase of 8,781; and there is a total debt of 24,077 florins. The *Baptist Society for the Spread of the Gospel through the Foreign Possessions of the Netherlands* (established 1848) has an income of 11,616 florins, and has expended 9,436. It maintains a small native congregation at Japara in Java, where there are two missionaries and three native helpers; it has recently opened a school for native children and the training of native evangelists, and it has in training at present two missionaries from the German Mennonite congregations in Russia. The *Java Committee* (the Netherlands branch of the Society for Home and Foreign Missions at Batavia, established 1851) has three stations—one in Java and two in Sumatra—and nine missionaries and helpers. The Malay congregations in Batavia number about 100 souls, and 33 persons have been baptised in Sumatra during the year. Its income is about 8,000 florins, and equals the expenditure. At Ernelo, Pastor Witteveen has carried on singular and fruitful labours since 1851, and has sent out missionaries to Sumatra, Africa, and Syria. His work is sustained in faith that, as it spreads, the means will be found; and the missionaries are supported chiefly by other societies. He is at present training, among others, a Chinese for the mission field. The *Mission of the Dissenting Reformed Church* (established 1857) has had little success and many trials. The *Netherlands Missionary Association* (established 1858) has five missionaries labouring at three stations in Java; their schools are well attended; at one station they are building a church, and at another a small cluster of Javanese and Chinese has been formed into a congregation. The income of last year was 25,000 florins. The *Utrecht Missionary Society* (established 1859) continues to meet with general sympathy; its work reaches to New Guinea, where there are five stations with six missionaries and two assistants; Almahera, where there are three missionaries and one assistant; and Bali, where there are two missionaries. There are six students in the mission-house. The income has

risen to 38,770 florins, or 9,000 more than in the previous year; the expenditure has also risen to 52,000 florins, leaving a deficit of 15,000 at the beginning of the year. The *Netherlands Reformed Missionary Society* (established 1859) has two congregations in Java and two missionaries working among 2,000 natives. The native assistants do much by evangelising, sick visits, colportage, and schools. The income is 11,728 florins, and the expenditure 11,213. The *Netherlands Society for Israel* (established 1862) is in connection with the Free Church of Scotland as well as the Christians in Holland, and labours diligently, not only in Amsterdam and through Holland, but in Surinam, where it has a missionary. The income is 4,379 florins, and the expenditure 3,614. Of the *China Committee* and the *Lutheran Missionary Society* there was nothing particular reported.

This was the substance of Mr. Looman's statement. About a dozen societies spend about £18,000 a year in bringing the Gospel to the heathen and the Jew. Compared with our own work at home, the result is not very striking; but it must be remembered that only one of these societies dates further back than 1848, and that since then the expenditure has doubled, the labourers have been more than trebled. At the close of these statistics a verse was sung from the *Te Deum*, and the people were free for the next two hours. There were probably over 10,000 on the ground, of whom not more than a third could have heard the proceedings. The rest formed into groups and watched from a distance, or sought refreshment in some of the tents which had been erected with provident foresight. In one tent tickets were purchased, each of the value of a penny, and these tickets were the only coin received at the refreshment booths, where one of them purchased a cup of coffee or tea, a glass of beer, or bread and butter, and two a sandwich or a glass of seltzer water. During this long pause the tents were stormed, and on the grass and heather numberless little picnics were formed by those who had the good sense to bring their "month-necessaries," as the programme styled them, from home. Friends met friends, and strolled along the shady and apparently endless paths. Here and there certain outstanding trees were numbered, to facilitate appointments at No. 1 or 2 or 5, as it might be. On every side there were pleasant greetings, happy faces, acquaintances stumbling in one upon another, after years of separation, questions about this mission and that missionary, a novel and

cheerful sight, for as far as the eye could reach it was the same. Mainly the crowd was composed of farmers and peasants and artisans from the large towns; but mixing with them there were members of the highest and of the wealthiest families in Holland, where many of the most earnest Christians are persons of rank. It was strictly a national gathering, and so far a contrast to last year, when there were so many foreigners, but it was a very representative gathering. The most brilliant professors from the universities, the pulpit orators, the Christian poets of the country were there; there were representatives of almost every type of self-denying Christian labour; missionaries just returned from their outposts, and others just returning to them; and the crowd had been drawn from the remotest parts of the country. Even Marken had sent its fishermen and fisherwives, strange, uncouth-looking; the women with their hair cut short across the forehead, and just escaping in a ragged edge beyond the tight cap that rose above them like a pinnacle, while a long unkempt curl floated down over either shoulder; the men in tight-fitting brown dresses, of the same colour as their fiercely tanned skin. Places remote and altogether out of the way had contributed their quota of grave devout people, who had never moved beyond the borders of their own canals; and here and there would be seen the gleam of some banner, with a village or a parish inscribed upon its white and crimson as a rallying point for the visitors from that district. While some were picnicking after their grave fashion, from which they never omitted their silent grace, a movement of the crowd was soon noticed in one direction, some rumours spread that the *tuinman*, or gardener, was leading the way to the best points of view, and presently a stream of three to four thousand people had detached itself from the main body, and was winding under beech and elm, the most part not knowing whither. At various points a halt was made; at some bluff, perhaps, where the feet sank deep into the heather, and the ground sank rapidly down and revealed valleys of soft rounded planting, and the Yssel winding far below like a gleam of silver, and villages and distant hills glimmering out beyond in the hot haze. Cries of wonder broke from the patient lowlander at the sight of the Guelderland, these hills of which he had heard but had never seen, and some one would strike up a song of praise, which would soon swell from every lip. At one place the effect was singularly picturesque; for, descending from the high ground,

the path, on which not more than two or three could walk abreast, wound by a black belt of old wood upon the left, while upon the right a young oak copse spread down into the valley, bright and tenderly green after the rains, and at some points the dark thread of people could be seen for nearly a mile as it crawled slowly onward. From the front, or from behind, or sometimes from the middle, would come a psalm, or some national hymn; backward or forward the waves of sound would roll over our heads till all were singing, as they walked; behind and before it seemed to die till some fresh breeze sprang up and wafted it on; and these undulating cadences, coming from often unseen places, these grave, simple, singing people, this spontaneous burst of song after song thrilling over so many hearts till each was in unison with the other, had an effect profound and indescribably touching. About two o'clock the three platforms were occupied, the same hymns being sung at the same time at each; and as hymns and music were printed in the programme that every one received with his ticket there was the less difficulty. Dense groups gathered round each, mostly standing, for you were informed the seats were for the old, the infirm, and women. The speakers were all earnest men, and spoke with singular effect, the people listening with a quiet intense earnestness that seems to characterise Holland. Those who could not hear, and they were more than a third, formed in little groups over the heather, and sat there in rings, while one would read to the rest, or mostly sang together. In one group, evidently a farmer's household, there were three generations; in another, people from the same hamlet, or here again, acquaintances only. They varied in size from eight or ten to thirty or forty; and their serious singing, that met one everywhere through the silent woods, both the joy and the gravity and earnestness of the joy, and the absence of any weariness or sense of sameness, were singularly interesting.

The speaking now lasted for about an hour and a half, and was shared by missionaries, as well as home clergymen. Then there was another interval; shortened by the reappearance of the rain that fell with a resolute and dogged persistence until the meeting closed. Yet, rained on both by clouds and trees, the crowd held together. "My friends, whom I cannot see," the venerable Capadose began, alluding to the disadvantage of speaking under an umbrella and above umbrellas. At last the rain got into the trumpets, the

singing grew heavy and damp, the final words were spoken, and the trains rolled away their living freight at the same easy pace with which they had brought them. There was the most perfect good humour, the absence of all impatience, a sense of evident satisfaction of hearts that were full of gladness, and strengthened by Christian fellowship. This Dutch festival has a character of its own. The German missionary meeting is allied to it; but the grave Psalms,

the family grouping, are peculiar to the Netherlands. The recollections of that day will pass into a thousand scattered homes, they will be the talk of country hamlets for months to come, the mission will take its place among these simple and remote peasants, a welcome place among the happiest memories; and the divisions of the sect and the society will be lost in the larger thought that unites all who love Christ Jesus to work for Him and spread his Gospel.

THE ARMENIAN CHURCH.*

BY REV. M. P. PARMELEE.

It is claimed by the Armenians that Haig† or Haicus, son of Togarmah, who was grandson of Japheth, was the founder of their race; and consistently with this view they call themselves Haiks, and their country Haiasdan, to this day. However this may be, it is evident from Scripture allusions (2 Kings xix. 37; Jeremiah li. 27, &c.) and from profane writings, that Armenian history is very ancient and interesting, and that the independent nationality of the Armenians was maintained, though with varying fortunes, until near the close of the fourteenth Christian century. During the last five centuries, having no central government to hold them in the region of Ararat, their ancient country, they have become greatly scattered, and are found in large numbers in all parts of Turkey, in Russia, Persia, and India; and individuals are met with in all parts of the world. Scattered in this way, large numbers of them lose the Armenian language, and are bound together, as a nation, by nothing except the form of Christianity, which they always carry with them, clothed in their own ancient tongue. Their numbers are variously estimated from three to seven millions; probably five million is nearest correct.

The Gospel is said to have been preached among the Armenians by the Apostles Bartholomew and Thaddeus, and some of the immediate disciples of Christ. All of them suffered bitter persecution, and Bartholomew was doubtless flayed alive. Many of the Armenians were converted to Christianity at that time, and the apos-

tolical succession is reckoned from Thaddeus with perhaps as good authority as the succession of Peter may be established in the Romish church. But it was not until the commencement of the fifth century that, through the remarkable labours of "Gregory the Enlightener," the whole nation was brought to adopt the Christian religion. By order of the king, heathen temples and altars were thrown down, and churches built in their stead; schools were established, and the nation was aroused to new life and energy. An alphabet was prepared for the language, which had previously been written with the characters of other languages, and the Bible, newly translated, was the first book written in the new character.

How pure might have been the Christianity thus established among the Armenians we cannot now fully determine; we are only sure of this, that the type we find among them to-day is as corrupt as it can well be. Little by little the language changed, until that into which the Bible and the church books were translated was no longer the vernacular of the people. Having therefore no guiding star, they very naturally wandered far from the truth, falling into numberless superstitions and old wives' fables. They believe in baptismal regeneration, transubstantiation, intercession of saints, extreme unction, purgatory, &c. &c.

There are nine orders of clergy in the Armenian church, the six lowest of which are porters, readers, exorcists, candle-lighters, sub-deacons, and deacons. These perform the subordinate parts in all the services and ceremonies of the church. A candidate for the higher orders must first pass through all these lower, though they may all be passed in one day.

* From the *Missionary Herald* of the American Board.

† Give the "ai" in all these words the sound of "i" in "high."

It matters little how ignorant a candidate for the priesthood may be, provided he is able to read the church service; but two things are absolutely essential to his becoming a priest—that he discard razors, and marry a wife. As celibacy is enjoined on all the orders above the priesthood, by marrying, the priest cuts himself off from all hope of promotion. This fact, and the narrow and belittling nature of the priestly duties, tend to fill the office with an unambitious, inferior class of men, whose ignorance and indolence are only equalled by their meanness and treachery.

If the priest's wife dies, he is not permitted to marry again. He may, however, become a *vartabed*, and thus be thrown in the line of promotion. But it generally happens that a priest left a widower is more anxious to break over the rules of the church and marry again than to be promoted.

The priests are the most numerous of all the orders of ecclesiastics. They are found in large numbers in the cities, and every village has at least one, and more frequently two or three. Their support, often very meagre, is derived chiefly from fees which they receive for baptism, marriage, burial of the dead, prayers for the repose of souls, &c.

The order of *vartabeds* is by some reckoned collateral in rank with the priesthood, inasmuch as candidates are ordained to both, directly from the rank of deacon. By others it is made a separate order, superior to the priesthood. However this may be, it is certain the *vartabeds* are much more intelligent than priests, and their position is invested with far more dignity. The priests never preach; instructing the people forms no part of their duty. This work is specially committed to the *vartabeds*. Perhaps at some former period they may have gone about preaching and teaching, but now they are never located in villages, and rarely visit them except to look after the revenues of the church. One, at least, is found in each of the cities, who acts as private counsellor or secretary, or more likely as boon companion to the bishop, rarely preaching in the usual acceptation of that term. But the greater part of the *vartabeds* are gathered in monasteries, where a few of the more disinterested and thoughtful, having the real welfare of their nation at heart, engage earnestly in religious and literary studies, and to them the nation is largely indebted for its literature. The majority of these monks, however, busy themselves in caring for

the revenues of their respective monasteries, and in schemes for robbing the simple-minded pilgrims, who, lured by monstrous fables, visit their holy shrines.

Every considerable city has its *bishop*, whose diocese includes all the neighbouring villages. He ordains all the clergy below himself, receiving a fee for each ordination, and if there be two applicants for the same place, not scrupling to give it to the highest bidder. The bishop has an important part, not only in the management of the financial affairs of the church, but also in the assessment of taxes demanded by the Turkish Government, taking care that a fair margin remains in his own hands. He celebrates mass on all important occasions, and, while doing so, wears a most costly mitre and magnificent silken robes, and bears in one hand a silver mace of office, and in the other a silver cross.

The *patriarch*, though by some regarded as a separate order, is more generally treated as merely a bishop with extraordinary jurisdiction and powers. For instance, the Bishop of Constantinople is called patriarch, because, by virtue of his position, he is able, in great part, to control the appointment of all the bishops of the empire, and is also the recognised civil representative of the Armenian nation in Turkey at the Sublime Porte. The crosses and stars on his person are badges of office and decorations granted by different civil and ecclesiastical authorities.

The *catholicos* is the highest of the ecclesiastical orders, and is the "Pope" in the Armenian church, having his seat at Echmiadzin, near the Turkish border, in Russia, but having far less power than the Pope of Rome. He seems content with the honour of his position, together with its emoluments, derived from the sale of bishoprics, the monopoly of the traffic in holy oil, used in all important ceremonies of the church, and the offerings of the devout. All bishops are ordained by the *catholicos*, while he, in turn, is ordained by a council of bishops.

The lack of vigour in the ecclesiastical domination of the Armenian church, the people's profound, though misdirected, veneration for the Bible, and their native intelligence and love of investigation, have contributed largely to the success which has already attended the missionary work among them—a success which we believe will, by the grace of God, become more and more striking, until the whole Armenian nation is brought back to a pure Christianity.

THE LATE REV. WILLIAM BURNS, MISSIONARY TO CHINA.*

(Concluded.)

MR. BURNS was solemnly ordained as a missionary to China, on the 22nd April, 1847. At the request of the committee who were appointed to direct his operations, he remained a few months in Britain, visiting the several congregations of his church in England, and then, sailing for the East, reached the island of Hong-kong in November of the same year. His first duty, of course, was to make himself acquainted with the language of the people to whom he was sent. With his great linguistic powers this was done so quickly, that in about a year he felt himself competent to undertake short missionary tours to the adjacent mainland. In a report on the state of missions in the Celestial Empire for 1848, published in the *Chinese Repository*, these words occur:—"At Hong-kong the mission school under the care of the Rev. Dr. Legge, of the London Missionary Society, *that under the care of Rev. W. C. Burns*, the Morrison Education Society's and Baptist Mission School, have all prospered during the past year; the aggregate number of scholars in all is about ninety." Though feeling the importance of mission schools to the evangelistic cause, Mr. Burns had from the first instinctively entertained the conviction that the itinerant, rather than the educational, department of the work would prove that most congenial to his temperament; and, indeed, he had formally stipulated that he should be allowed to "preach the Gospel at large, and free from those entanglements which arise out of the pastoral care of infant churches among the heathen." So with the acquisition of his first Chinese "dialect" (only one of several which he ultimately learned), he commenced a course of apostolic itinerancy; following the example of Paul in another matter also, that he did not, as a rule, himself administer the rite of baptism, though authorised by his church to do so, but left this duty to others, that he might give himself more entirely to the preaching of the Gospel. In permanently leaving Hong-kong, which he did

in 1850, he made an attempt to establish himself at Canton. He found encouragingly large audiences, consisting of fifty or sixty people, and preached twice or thrice a day; but he could not obtain suitable premises. A more settled habitation for the mission was, however, in the providence of God, then being prepared. Among Mr. Burns's congregation at Hong-kong had been a gentleman, Dr. James Young, who, doubtless much impressed by the ardour of his temporary pastor, had resolved to devote himself to mission work. He had been sent to Amoy, a town of 150,000 inhabitants, on an island separated by a narrow channel from the Chinese shore. Missionaries from the American Dutch Reformed Church, and others from the London Missionary Society, had for some years occupied the town, but in a sphere so wide there was room for far more than one new-comer. When, then, Mr. Burns found Canton not very promising, he naturally directed his steps to Amoy, which he made his headquarters for the next three years, acquiring meanwhile the dialect of the place. This brings us to a very important date in the history of his mission—1854. On the 9th of January of that year, Mr. Burns left Amoy on a preaching tour, taking with him two native Christians. He established himself about twenty miles off at a market town called Pechuia, inhabited by a population of about 5,000. Hiring a house, he converted one of the rooms into a chapel, and preached to the people, his opportunities, always considerable, being greatly increased on market-days, when multitudes thronged the town from the populous villages around. The Spirit of God gave efficacy to the word; several heathens were converted and baptised; and the foundation of a church was laid. Within four months of the time when the work of grace began, twenty persons had been admitted into the church. Two months earlier than this Mr. Burns had left Pechuia, and continuing his journey southward, had preached at Baypay, a village of 600 inhabitants, about seven miles from his late station. Though his efforts did not seem at the time markedly blessed, yet it was subsequently found that good seed had been sown, for fruit in due time appeared. We have not space to describe in detail the further progress of the work; and must, therefore, at once proceed

* Among the several sources from which we have derived the facts recorded in the present article, we would specially instance one—the excellent *Narrative of the Mission to China of the English Presbyterian Church*. By Donald Matheson, Esq., formerly of China. London: Nisbet & Co. 1866.

to mention, that in the summer of 1854 Dr. Young's health became such that he had not merely to leave China, but required a friend to watch over him during the voyage. Mr. Burns felt that the duty naturally devolved on him. He escorted Dr. Young home, where all efforts to save his life failed. Mr. Burns remained but a short time in Britain, and long before 1855 had closed he was back again in China, and had attempted and failed to reach the Taeping camp at Nankin, the obstacle which proved insurmountable being this, that the native boatmen whom he had engaged to take him to the above-named city, became alarmed for their own safety after they had proceeded some distance on their voyage up the Yang-tsze-kiang, and could in no way be induced to advance further.

To reach Nankin it had been requisite for Mr. Burns to pass through Shanghai, and when he failed in his primary object, he returned to the city just mentioned, and continued for some months preaching in it or in its vicinity, assuming for the first time the native costume. In March, 1856, he transferred his labours to Swatow, about 120 miles south of Amoy, being accompanied by Mr. Hudson Taylor, a missionary of another church, who, during a recent visit home, spoke of Mr. Burns publicly with great affection. The dialect Mr. Burns had to learn, to enable him to preach acceptably at Swatow, was the fourth he had acquired! Swatow much needed an evangelist. Mr. Burns says: "Although society presents here the usual features of Chinese civilisation, it is coupled with a barbarity, in certain circumstances, which I have seen or heard of nowhere else in China. The fishermen, boatmen, and people working in the fields, pursue their work in summer in a state of savage nudity; and within the last twenty-years, I am credibly informed, persons taken prisoners in the clan feuds have not only been cut to pieces, but their *heart* boiled and eaten by their enemies." But Mr. Burns's labours at Swatow were not destined to be prosecuted without interference. On Sunday, August 18th [1856], he narrates: "We left Tang Leng, intending to return to Swatow. Our course by water leading us to within five or six miles of Chaon-chow-foo (chief city of the Chaon-chow department), we agreed to pay it a visit; but fearing lest we should give offence to the authorities, we determined, instead of living on shore, to make the boat which conveyed us there our headquarters while we remained. On Tuesday, the 19th, we went on shore, and were particularly

well received by the people. The demand for our books, among persons able to read them was unusually great. In the meantime, however, an alarming report of the presence of a foreigner outside the city, having been carried to the authorities, we were in the evening suddenly arrested in our boat, and with all our books, &c. taken prisoners into the city." There was more than one investigation into the facts of the case, as indeed it was the duty of the magistrates to make, but on the whole, the officials acted with exemplary mildness. They did not even interfere with the distribution of books, which seems to have become all the more animated on account of what had occurred. Finally, at the suggestion of the Chinese authorities, the Canton merchants stood security for Mr. Burns's behaviour, and it was resolved to send the prisoner to Canton, and there give him up to the British consul.

"On the 30th," says the missionary, "I was put on board a river boat, and carried about a mile above the city. Here we remained until Tuesday morning, when, being joined by a number of officials, high and low, in all occupying four river boats, and going to Canton, some in connection with my case, and some on other business, we at last commenced our journey. I was provided with a servant, and with whatever food I wished, at the expense of the government; and had I been well, and had had with me a good supply of Christian books, I might have enjoyed the journey much. As the case was, my books were nearly all gone; and as to my health, a slight cold, which I had caught before coming to the city, had, through excitement &c., taken the form of an intermittent fever, with chills (ague) which, violent at first, continued more or less during all my journey. Our course lay first up the Chaon-chow river, against a rapid stream, through Ken-ying-chow, and then, when the river ceased to be navigable, we crossed the country through a hill-pass—a distance of about twenty miles—to where another river, flowing down through Heong-chow to Canton, becomes navigable for boats of considerable size. The first part of the journey was tedious, and including days on which we halted, until our business at the various cities we passed was concluded, we were on the way in all thirty-one days. The news of our arrest, and of my being sent to Canton, had reached Hong-kong, and through the great kindness of many friends, who felt anxious for my safety, and could not explain why we should be so long on the way, inquiries were

made for us at the office of the native authorities in Canton. It was perhaps owing to this, in part, that on reaching Canton on the morning of September 30th, instead of being taken to the mandarin's office, two men were sent by the authorities to conduct me straight from the boat to the office of the British consul. The consul has had a communication from the governor-general about the case. I did not see it, but the consul informed me that it was conceived in a mild strain, much more so than he had expected; and I am thus wonderfully preserved, and freed from the infliction of any punishment or penalty." Red-tapeism is somewhat prevalent in China, as in quarters nearer home, and the Chinese dispatch handing over our missionary, thus concluded, "William Burns, seven volumes of foreign books, and three sheet tracts accompany this declaration!" It was providential that Mr. Burns was released at the time when he was, for shortly afterwards our war with the sanguinary Yeh broke out, and had a European of any kind been in his hands at that period, there is little doubt what the end would have been. It should be mentioned that Mr. Burns's two native companions arrested with him were cruelly beaten before being released.

After two years' labour first and last at Swatow, Mr. Burns renewed his itinerancy, visiting many places, such as Amoy, Chan-chew, Foo-chow, Baypay, Swatow again, and Foo-chow a second time. When at the last-named place he made an effort to reach Formosa, but stress of weather drove him back. In 1861, after this abortive effort, he laboured for some months at Nang-sen, about nine miles from Foo-chow, and then revisited Amoy.

Among the villages in the vicinity of Pechuia in which the Gospel had taken root, there was one called Khi-boey, where the Christians were exposed to serious persecution. In most cases where the disciples of Christ are intolerantly treated, offence is taken with their conscientious action on some point, on which the authorities think obstinacy uncalled for. In China, that which moves the ire of the heathen is the conscientious refusal of the Christian converts to subscribe for their now-abandoned ancestral worship. This was at the root of the troubles in Khi-boey. It appeared to Mr. Burns that the proper way of striking at this and all future persecutions on the same basis was for him to proceed to Peking, and obtain the exemption of the native Christians from liability to charges for

heathen rites; and he hoped that this concession might the more easily be obtained, since it had already been granted, on the application of the French government, to the Romish converts. So he took his way, in dependence on that protection which had hitherto so wonderfully attended him, to the Chinese capital.

A lady resident in Peking thus wrote to this country on the 7th of September, 1863: "On Thursday we were surprised by a visit from the Rev. W. Burns, of Amoy. J—— came hastily in to tell me that he had arrived. I certainly was not prepared to see my own countryman in the garb of a Chinaman; and he has even gone the length of shaving the fore part of his head and wearing a tail! We are so delighted to have him with us, he is such a truly good man. The object of his visit is to try and get Sir Frederick Bruce to do something towards securing protection to Christians in the south. Contrary to all our expectations, Sir Frederick has given him a cordial reception, and promised to do all he wants. It will be a great advantage to all the other missionaries, and it is fortunate they should have chosen Mr. Burns to represent the matter. It is 'the right man in the right place.' Many of his converts have been sorely persecuted, narrowly escaping with their lives; preferring to die rather than give up the religion of Jesus, or subscribe to idolatrous rites. In many cases the Christians were persecuted by members of their own families. Is it not delightful and encouraging to hear of such steadfastness? On Sabbath evening we had twenty present at our meeting. Mr. Burns conducted the service. He preached a good Gospel sermon, simple and impressive."

Notwithstanding the favourable prospects at first presented, the object of Mr. Burns's journey to Peking was not attained, the difficulty which stood in the way of effective action on the part of the British ambassador there being the indefensible claims made by the French government in favour of the Romish missionaries and native churches in China, and which for a time had rendered the name of Christian odious to the Celestial authorities. Mr. Burns spent a large portion of his time when first he was in Peking in preaching the Gospel in the streets; and before a long period had gone by, the agents of some other societies were on the field similarly engaged without any hindrance from government or people. Latterly he was a good deal engaged in translating Christian books into the native dialects. "The Pilgrim's Progress" was thus rendered accessible

to the heathens of the capital. A work founded on the "Peep of Day" was published, as was a collection of hymns and psalms. In his letter dated Pekin, May 24th, 1864, he says of the "Peep of Day," "It is about two-thirds the size of the 'Pilgrim's Progress.' Paper is dear at Pekin, and copies will cost about ninepence each. I have had the blocks cut at my own expense; but I am encouraged to find that it is proposed to put the work on the list of books which are published here at the expense of the London Tract Society. If this is done, the circulation will of course be largely increased. The 'Pilgrim's Progress' is on the same list, and is sold along with other Christian books (a good deal below prime cost) at the principal gate of Pekin—the one immediately in front of the emperor's palace."

In the same letter he recommends "Neuchang, in Manchuria, as an important and unoccupied field for a medical missionary," and hints at joining any brethren that might be sent thither. None were sent; but in 1867, after he had resided in Pekin four years, he himself proceeded thither alone, having, however, first put a great part of the Book of Psalms into the Mandarin colloquial. In his first letter to the committee from Neuchang—that dated September 9th, 1867—he says: "At Tientsin I found no vessel ready to sail for Neuchang; but hearing that there was one at Takoo, I hurried down to overtake her. We succeeded in reaching this vessel, but were disappointed to find that she was now bound for Chefoo. At Takoo I waited till Thursday, the 22nd, when, through the kindness of Mr. Goddard, the English vice-consul, and of Mr. Field, in charge of the foreign customs (who both spoke in our behalf to the officers of the native custom-house), we had a free passage offered us in a native vessel going to Neuchang for grain. We embarked so hurriedly that we were able to make too little preparation in the way of food. The junk people were very kind; but such food as they could supply me with didn't suit my stomach, and, in consequence, I landed here on the following Tuesday a little unwell, and though I have been taking medicine and keeping quiet, I am not yet in my usual health. Dr. Watson, from Edinburgh, the medical officer here, has been very kind in his attentions, and I trust, if the Lord will, to be soon again in possession of my usual vigour." Though speedily able to preach, the hope of restoration to perfect health was not realised. He had been born not far from the

natal spot of Dr. Hamilton, of Regent Square, London; he had been associated with that distinguished minister in revival work; and on hearing of his friend's being laid aside from duty, he thus touchingly wrote on October 5th, 1867: "He and I have both now passed the prime of life, and if you saw how white my beard is (I have of late allowed it to grow), you would see the desirableness of younger men coming into this great field to aid and succeed us in a work for which our strength, when at the best, is so inadequate. In fact, disease, privation, and the inevitable anxieties of his missionary calling had rendered him prematurely aged, and foreboded the approaching end of his earthly life.

About the commencement of the year 1868 Mr. Burns fell seriously ill. Living, as he did, at the extreme west of the Chinese town, and declining the invitations sent him to take up his residence in the house of some one of his countrymen, he was not so favourably circumstanced as he would otherwise have been for securing the attention which the medical gentleman and the other British residents were so willing to accord. They, however, very frequently visited him at his native abode up to the time that the fatal result occurred.

The Rev. A. Williamson, agent of the National Bible Society of Scotland, who arrived at Neuchang about a fortnight after his death, gives various melancholy details regarding the solemn event. Speaking on the authority of a gentleman who had been most frequent in his visits to Mr. Burns, Mr. Williamson, thus writes:—

"He said that about a month after the commencement of his illness, Mr. Burns began to apprehend its fatal issue, but said he was quite prepared. After six weeks or so his fresh looks began to leave him, and the brightness of his eye faded, and gradually he became like an old decaying man. About six or seven days before his death they had a very interesting religious conversation. Finding a decided change for the worse and great distress in breathing, the gentleman read and repeated several portions of Scripture—among others the 23rd Psalm. Hesitating at the verse, 'Yea, though I walk through the valley of the shadow of death,' Mr. Burns took it up, and in a deep strong voice continued and finished the Psalm. He also greatly relished the 14th chapter of John, 'Let not your hearts be troubled,' and on closing the exercises with the Lord's Prayer, Mr. Burns suddenly became emphatic, and repeated the latter portion and

doxology : 'FOR THINE IS THE KINGDOM AND THE POWER AND THE GLORY,' with extraordinary strength and decision. This was the last time he manifested any power of mind. Afterwards he only evinced recognition, and at last hardly spoke, or even opened his eyes. Thus he passed away."

The date of his death was the 4th April, 1868. "He was buried in the foreign graveyard, every member of the community being present who could possibly attend. Dr. Watson read 1 Cor. v. 42—57."

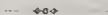
A colleague of the deceased Mr. Burns—the Rev. Carstairs Douglas—who has since visited Neuchang, thus writes :—

"I need not repeat what has already been written home, of the calm, trustful, peaceful frame of mind in which he (Mr. Burns) steadily saw the hour of release drawing near.

"His grave lies on the bank of the river, about a mile above the settlement. According to his own instructions, it is surrounded with a strong

wooden railing, and a stone is being prepared at Amoy. A few feet on either side are the two great routes to the interior—the river and the north road—the one covered with all sizes of junks and boats, the other thronged with carts, drawn by picturesque teams of mules and horses from the far interior. I could not but feel, as over and over I stood by the silent grave, that a spiritual voice came from it, calling on some missionary body to carry on the work which he was able only to begin ; and not only to make known the Gospel in that crowded port, but to carry it by that busy road and that noble river to the vast regions beyond."

"Blessed are the dead which die in the Lord from henceforth : yea, saith the Spirit, that they may rest from their labours ; and their works do follow them."—Rev. xiv. 13. "Well done, thou good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things ; enter thou into the joy of thy Lord."—Matt. xxv. 21.



THE TAHITIAN AND LEEWARD ISLANDS MISSION.*

BY THE REV. J. L. GREEN, OF TAHAA.

It is now about fifty years ago that the hearts of our brethren in Tahiti were cheered by the first signs of success to their labours, when after fourteen years of untiring zeal and energy, they were permitted to listen to the first breath of prayer to God, issuing from the lips of one of the natives of that lovely isle. And this was heard at a time when civil war was distracting the land. Thus cheered, the brethren and their successors have laboured on with varying success, until now the light hath sent forth its rays through many a benighted land, and the people are rejoicing in the liberty of the Gospel, by which they have been freed from the chains of error and darkness. The army has waxed strong and valiant for the Lord, gathered from the people of the Society, Hervey, Navigators, Loyalty, and other groups ; and these, too, are adding daily to the number of the redeemed of the Lord.

The free and untrammelled action of the London Missionary Society was checked and almost

entirely suspended in Tahiti on the assumption of authority there by the French. The missionaries, some from the pressure of outward circumstances and others for conscience's sake, retired from the field. The natives, suffering the loss of their spiritual friends and advisers, were ill-prepared to combat with the difficulties by which they were so unexpectedly overtaken. Under such circumstances, rather than abandon their faith and form of worship, they readily yielded themselves up to the guidance of some of their own number, who were elected as pastors over the churches, and who were sanctioned by the French government. Some of these pastors, it is true, had enjoyed superior advantages, but still were of necessity but infants in knowledge and experimental Christian life. After the excitement of the subjugation of the natives to the French authorities had subsided, Mr. Howe and one or two others were allowed to return to Tahiti. Circumstances, however, soon transpired which led to the withdrawal of these (with the exception of Mr. Howe), after which time the oversight and spiritual guardianship of the people was carefully

* From the *Chronicle of the London Missionary Society*.

and wisely administered by him. He obtained great favour with the successive French commanders, under whom he enjoyed many special privileges. Although the benefits conferred were often more indirect than direct, yet they were of incalculable value to the natives, inasmuch as many of their errors were corrected and their drooping hearts cheered with words of kindness and sympathy from their counsellor, which were as drops of water to a thirsty soul, and as a balm to the troubled spirit. For it must be remembered that with the Protectorate flag came the thoroughly established and fully recognised Roman Catholic Mission, which now even, in its recently restricted position, absorbs a large portion of the annual native government revenue. Seventy-five thousand francs have been given by the government towards the erection of the Catholic Cathedral, whose walls have at very long intervals during the last ten or twelve years risen to the height of about ten feet, and now the whole affair has been condemned as unsound in the foundation, and doubtless, ere long, another large grant will be made towards a building to be erected on some other site.

Notwithstanding the government grants have been considerably reduced during the last two or three years, the Catholic Mission is said to have absorbed, last year, about 65,000 francs of the public funds, whilst 6,000 francs only were granted towards the support of the Protestant Mission. From information which I received in Tahiti during my recent visit there, I learnt that notwithstanding the Catholic Mission has been so long established, and annually absorbs so large a portion of the hard earnings of so many Protestant people voted to them by the government, yet they number only about 500 members out of a population of 6,000 on Tahiti, or 8,000 including Moorea; a clear proof that the Catholic religion is not popular amongst the people, and cannot be said to be "the religion of the people."

About five years ago the Paris Missionary Society commenced a mission in Tahiti, in response to a request sent to them by some of the people. The mission was opened by the Rev. T. Arbousset, who was welcomed with great joy by the missionaries of the London Missionary Society, as it was hoped that the introduction of the representatives of the French Protestant brethren into a French possession would have been effectual in keeping in check the innovations of the advocates of the opposing principles, which have been so assiduously promulgated amongst them, and counteract

the lax tendencies of the members of the Protestant churches themselves. The mission was soon afterwards strengthened by the arrival of the Rev. Mons. Atger (son-in-law to Mons. Arbousset), and since then by the arrival of the Rev. Mons. Vernier and Mons. Vienot, the latter being the principal of the educational department. M. Vernier has been elected pastor of the church at Papetoi, Moorea; but in consequence of the recent departure of Mons. Vienot to Sidney, he has taken charge *pro tem.* of the educational department. We rejoice in this accession to the number of Protestant missionaries in Tahiti, but the supply is totally inadequate to the demand; the people are now as much in need of the teaching and the wise guidance of European missionaries as ever they were, and in some instances the work of the missionary is more arduous in removing false views of Scripture truth strengthened by prejudices deep-seated and difficult to remove, than in instructing the recently converted from the errors of heathenism.

The native churches in Tahiti have been reduced from thirty-seven, as reported by Mons. Arbousset, to twenty-one, including those on Moorea. The most of these are presided over by native pastors, the exceptions being: 1. A few vacant churches. 2. The church at Papeete, Rev. M. Atger, assistant-pastor Daniela. 3. The church at Papetoi, Moorea, Rev. Mons. Vernier, pastor-elect. The native pastors have been represented to me as varying in intelligence, moral character, and fitness for the work in which they are engaged. Some of them are assisted by young men who have gone from our institution at Tahaa, on whom has been laid the chief responsibility of the general work of the mission, and under whose evangelistic labours the churches have partially revived. I may give just one instance of the insufficiency of the native character for the work of independent control of the churches. It occurred in the district of Hitia, in the month of February last. The native pastor of the church at Vairao, with some others, had been invited to visit and stir up the people at Hitia. They responded to the invitation, and on their arrival in the district on the first Friday in the month, all the duties of the pastor were ceded to them. The members assembled, as was their wont, at the church meeting, and in due course at that meeting no less than eighty persons were proposed for admission into church fellowship. Of these many were known to be living in sin, having shown no signs of a reformation of character, and who had not been

accustomed even to attend the house of God, but had merely assented to the repeated applications of the deacons to join the church. Others of them were children, some as young as twelve years of age. Of the number proposed it was further intended to elect seven or eight of them as deacons, without the slightest consideration of their adaptation to the office or the requirements of the church. A member of the church, a son of one of our early missionaries, remonstrated with them, and succeeded in partially checking such unwise enthusiasm. I afterwards had an opportunity of conversing with one of the ministers engaged on that occasion at Hitia, and, after a little reasoning with him, he saw the error under which they were labouring in pursuing such a course, and expressed his determination to be more guarded in the future.

Notwithstanding the difficulties with which we have to contend, and the restrictions imposed upon the missionaries in Tahiti, there is a pleasing impartiality shown in the administration of the law towards the Catholics and Protestants. They are alike controlled by the provisions of the law, *e.g.* no minister or priest is permitted to preach in any place beyond the boundary of his own district, without an invitation from the resident minister or deacons belonging to that place. Again, no minister or teacher is allowed to establish a place of worship or school in any district without an invitation from the authorities of that district; hence the Catholics have not been able to establish themselves on Moorea or any of the Austral Islands now under the Protectorate. In this particular we enjoy an impartiality of the administration of the laws of the country which is favourable to us, and which serves as a check against the innovations of popery.

There is, however, I believe, a law now in existence which prohibits the people from organising an auxiliary in Tahiti to the London Missionary Society; but it is due to the people to say that they still have a disposition to practically acknowledge their gratitude to their fathers in the Gospel, who nurtured them in the days of their infancy in the Christian faith. Most

strikingly was this illustrated in the great kindness and unsuppressed joy which they manifested towards me on my visits to several of the districts on Tahiti, and on each of those on Moorea. They pressed me to promise to visit them again, and in some places they threatened to detain me to reside permanently amongst them.

The day before we left for England, about eighty of the members of the church at Papeete, with representatives of other churches, came in long procession, headed by Daniela, to Mr. Morris's house, each pair bringing a burden of native food, cocoa-nuts, yams, melons, bananas, plantains, fowls or pigs—all of which was laid down in front of Mr. Morris's house. Daniela called on me and Mrs. Green, and, after the usual salutations, formally presented it to us in the name of Messrs. Morris, Atger, Viot, and Vernier, together with all the brethren in Tahiti, begging us to accept of it as a token of their love to us, and as an expression of their love to *the society and missionaries* who first gave them the Word of Life, and to whom they still look for succour; adding an earnest appeal to us not to remain in England, but to return to Tahiti and reside amongst them, as they are still in ignorance and blind. The worth of the present was at least forty or fifty dollars.

I may here add that the natives with whom I met all spoke in most pleasing terms of their delight in the repeated and frequent visits which they get from Mr. Morris in his itinerating work on the sabbath-days. During our stay in Tahiti I visited Moorea, and was much pleased with the state of the churches there. The strictness of the discipline exercised seems to keep the churches free from many of the evils in which some of the churches in Tahiti abound, and I have great hopes that if Mons. Vernier, who appears to be a man of the right order, settles at Papetoai, the churches at Moorea will flourish and grow in extent and beauty. The churches at Haapii, Teaharoa, and Aferenitu are presided over by three of the most intelligent and promising young men we have had in our institution at Tahaa.

CAR FESTIVALS OF JUGGERNAUT AND SERAMPORE.

THE season in Bengal has been exceptional. Rain somewhat sooner than usual, and falling in such torrents that, in a fortnight, we had nearly half the supply that is usually received during the four months of the monsoon. *Ingeminant Austri it densissimus imber*. This weather has been succeeded by bright sunshine, and intense steamy heat. This is good for the crops, but it is unpleasant and unhealthy.

But, whether it be rain or sunshine, the pilgrimage to the great temple of Jagannath (Juggernaut), in Orissa, seems to be little affected. The crowd at Pooree seems to be as great as ever; so much so, that the government recently issued a proclamation that all the accommodation was taken up, and that no more pilgrims could safely go on. "Too late," says the *Hindoo Patriot*: "why has government delayed till the eleventh hour?" Perhaps the criticism is just. At all events, a somewhat bolder policy in reference to pilgrimages would receive the hearty support of a large portion of the native press. The action of government should be both earlier and more decided. Where it now advises, it should command. To allow overcrowding at Pooree is to allow a fearful amount of evil and of suffering. For one thing, cholera is certain to break out; it always does on such occasions. The public papers, moreover, tell us that a sudden inundation of the Rup-narayan river has swept away five hundred of these poor wayfarers. Unspeakable are the woes connected with the visit to this "Lord of the World." I find respectable men in Calcutta are in the greatest alarm, as the festival approaches, lest their female relatives be decoyed away by the wretched *Pundas*, who go about proclaiming the glory of Jagannath, and the merit of visiting his shrine. The women may be robbed, and worse; they may never come back—multitudes never do; and, altogether, this hideous pilgrimage is felt by many of the better informed to be an unmitigated curse. But the mass—and especially the women—remain as of old, "mad upon their idols." The men, however, and even enlightened men, are largely to blame. The gross ignorance of the women is chargeable on them. And then, the seclusion in which the females are generally kept makes them long for such an escape as a journey to Pooree affords. The caged bird will fly away

whenever the prison door is open; and who need wonder if it never come back?

The *Rath-jatra* (car-festival) is not confined to Pooree. I went up to see it at Serampore, where it is celebrated with considerable pomp. A few years ago several men were crushed to death under the wheels of the idol's car; whether by accident or design it was impossible to say. The government, since then, has redoubled its vigilance, and some English policemen were in the thickest of the crowd. There is just this evil connected with the arrangement. The natives may believe their presence to be an evidence that government sanctions all that is done. Still, one could not recommend that they be withdrawn.

I need not trouble you with a minute description of a ceremony, singularly meaningless, and with no very distinctive features. There were two enormous tower-like cars, fifty feet high, I should judge, each resting on four and twenty wheels; and when the idol and his two companions had been hoisted up to the highest tier, the enormous ropes were pulled by hundreds of rabble—certainly no respectably-dressed man put his hand to the rope—and with a sound like growling thunder, the small wheels slowly revolved, and the huge machine moved on, amid shouts of *Hurree bol*, *Hurree bol*. Hymns were sung in praise of the idol, by companies here and there. There was some dancing, also, though not much.

Were I to judge from what I saw, I should think that the glory of Jagannath, in this part of India, is on the wane. Deep earnestness, or religious excitement, such as I have often seen, both among Hindus and Mussulmans, I could not trace at all. The singers sang with little spirit; the dancers laughed as they capered about, and I thought they were quizzing each other's movements. I conversed with a good many people (the noise was too great to allow of preaching), but they rather hung their heads, after a few remarks and questions in reference to their god. Several agents from various societies—both Europeans and natives—were present, distributing tracts; and these were eagerly taken.

One thing saddened me a good deal. I met several educated young men from Calcutta, whom I knew to be active members of a literary society

here. They were so far taking part in the ceremonies ; and one of them had composed one of the hymns sung that day in praise of Jagannath. I tried to show them that this was wrong ; but my arguments did not convince. "Some of you poets," said they, "write hymns in celebration of the gods of Greece and Rome, without believing in them ; why may not we do so in praise of Jagannath, though we have lost all faith in him?" When they found that the analogy broke down, they pleaded that as the owner of the car was a special friend, and had sent them a special invitation, they could not refuse to come ; politeness compelled attendance.

Now, this is one of the most melancholy characteristics of Calcutta, that, although a vast number of the higher and middle ranks have discarded all belief in Hinduism, not one in ten, nor one in twenty, will bear witness against it.

They say that things will right themselves in time ; meanwhile, they comply with idolatrous observances, whenever their omission would expose them to remark on the part of their relatives and friends. All honour, then, to those who come out and are separate, joining the Church of Christ. Honour, also, to those—chiefly members of the Brahma Samaj—who act up to their light, and refuse to countenance idolatrous rites. Very sharp are the criticisms which I hear passed by many educated natives on the leaders of the Brahma Samaj ; but the latter, at all events, are speaking out, and to some extent acting out, their convictions. The abominations in which they have ceased to believe, they publicly denounce ; and freely take the consequences. Therefore do I honour them, notwithstanding their shortcomings.

J. M. M.

MEDICAL MISSIONS IN MADAGASCAR.

ARE OUR readers aware of the wonderful things that are taking place in that island during this present spring and summer ? Every one has read of the dreadful persecutions by which the native Christians were tested for more than quarter of a century—persecutions that recalled the age of martyrs and confessors, and proved not only that faith and hope are powerful in sustaining the human heart as of old, but that the Malagasy are endowed with mental qualities of a texture seldom met with, and promising a splendid future for the nation, when it should turn from dumb idols to the living God. After many vicissitudes and apparent discouragements, the hand of power having succeeded, as it seemed, in overbearing most of the witnesses for the truth, a great reaction has taken place, and all ranks are rapidly losing confidence in their idols, and looking with comparative favour upon the advocates of Christianity and European civilisation. As it cannot be doubted that *medical mission agency* has had much to do, under Divine providence, with this remarkable revolution of sentiment, we propose, in the following short article, to narrate the history of the medical mission in Madagascar ; to give an idea of the mode in which it is carried out ; and then to communicate some of the circumstances which are so full of promise and encouragement.

History of the Medical Mission.—The great persecution, already referred to, closed about six years ago, when Radama II. ascended the throne. It was then that Dr. Andrew Davidson, a pupil of the Edinburgh Medical Missionary Society, was sent to Antananarivo, the capital of Madagascar, by the London Missionary Society. He opened a dispensary the first week he arrived, and numbers flocked to him for advice. The institution in the Cowgate of Edinburgh was his model. The work was opened with prayer and reading of the Bible, at seven o'clock, every morning ; he saw the patients until nine, and gave medicines, and then visited the sick in their own homes. Being consulted by the prime minister, who was a great martyr to gout, the remedies were so greatly blessed, that his patient built him a house, and granted him a dispensary. Soon after, he was appointed court physician in preference to others (Frenchmen), who had been doing their best to introduce themselves to the court, and received from the king himself the medal of the order of Radama for successfully treating his son.

The French physicians had to leave, and Dr. Davidson stood alone in a city of 60,000 inhabitants. Patients soon came to him from the remotest parts of the island, with its population of four millions. The patients often lay at the

dispensary-door all night, to get a chance of treatment next day. His work became oppressive, and beyond his strength; and he made urgent appeals for help, but although *five* years have elapsed, no one has yet been found to share his burthen. So early as the end of 1863 he devised a plan which is now bearing fruit. It was this: to select suitable Christian young natives, train them in medicine and in the faith of Christ, and send them out as pioneers of the clerical missionary. To carry this out he needed an *hospital* and *assistants*. The former has been obtained; but the latter have not been found. The nobles were anxious to work at the building, and pledged themselves to help. The queen sent officers to represent her on the occasion of laying the foundation stone, and expressed her sense of the value of the undertaking, calling it the "Royal Hospital." Commenced on January 14th, 1864, it was soon completed, and in working order; but month after month passed, without any one appearing to go forth to hold up his hands in the great work. Even an apothecary, or a mere dispenser of medicine, could not be procured. His appeals were earnest and very urgent. "Who will help me? I wish to work here, if my health is spared, to heal the sick, to teach medicine, to teach something better."

In the latter end of 1866 he came to this country for the sake of his health, oppressive work and fever having rendered a complete change indispensable. This visit enabled him, through the kind assistance of his friend Mr. Burns Thomson, of the Edinburgh Training Institution—who has exerted himself with great earnestness for Madagascar from the very beginning—to enter into a very equitable arrangement with the Directors of the London Missionary Society. The result is, without going into details, that Dr. Davidson is now no longer under the control of a committee; and that a nominal rent (£5) is paid for the hospital, with the power of purchasing it at the price of £650—the amount paid out of the general fund of the society—although the entire expense of the building was much more considerable. But the doctor's salary and the current expenses of the hospital and dispensary have devolved upon Mr. Thomson, and those friends in this country whom he can enlist in this most important cause. To place the mission, however, on a thoroughly efficient basis, it would be very desirable to send out another medical man, and two well-trained nurses or midwives. Mr. Thomson, in contemplating the

future prospects of such an enterprise at the date now reached (August, 1868), expresses himself in these words: "From such an agency, great would be the direct benefits in lessening human sorrow, and imparting to the ignorant and guilty a knowledge of the way of salvation, yet it bulks before my mind mainly on account of its power to develop native resources. Christian native women might very soon be engaged in blessed mission work—women who, on account of their skill, would be welcomed into the homes of the most bigoted heathen. There is also good material to be found amongst the Christian young men. The truth is, if we possess the capital, we possess the land. *There* lies in abundance excellent material to work upon; and *there*, also, lives the dominant race. The agents trained in Antananarivo will be welcomed in every corner of the island."

The mode of carrying on the work.—Every day there gather around Dr. Davidson from twenty-five to forty patients, many of them heathen, and some from the remotest corners of the island. Most of them get some relief at least to their bodily ailments; all get kindness, and all hear the Gospel preached unto them; and then they scatter themselves over the country, to tell what they have received and seen and heard. The hospital does excellent service for Christ. A constant Christian influence pervades it; words in season are dropped into the hearts of the sufferers by the doctor and his students; and the Rev. Mr. Pearce visits and instructs the ignorant in the ways of God. On the Sabbath evening, there is an interesting service in the hospital, amongst the patients and their friends, conducted by Andriambelo the only *ordained* native pastor in Madagascar. The following testimony, by this excellent man, will assist in conveying an impression of what the Medical Mission really accomplishes: "Those who come for advice are gathered from all quarters; but although the doctor works like a slave, there are always a few who cannot be attended to because the day is not long enough. His students assist in making up medicines and in seeing patients, and Ramiaondry, the preacher, and I also assist in the medical and spiritual work. Even the upper classes are anxious to be received at the hospital, and do not trust any longer to the charms of their ancestors. We thank God the Father of Jesus Christ for the willingness of the people of England to do us good. Their sending the doctor to us is better than silver and gold. May the Lord bless the work of the missionaries

in Madagascar; may they all have a blessed reward according to the Saviour's promise, says Andrianibelo, preacher of the word in Amparibe."

Surely some at home, who are themselves partakers of the unsearchable riches of Christ, and possessed of gold and silver, which Andrianibelo counts second to the living agency of the doctor—will be stirred up, by these simple statements, to help both with their prayers and their contributions.

Vaccination, as part of Dr. Davidson's work, seems to be performing an important function in preparing a way for the Gospel. 6,000 of the troops were some time ago vaccinated by order of the queen. This fact of itself indicates remarkable progress in the melting away of prejudice. But rightly apprehended it shows a great lever in active operation against native superstition. Let us think what a terrible calamity is implied in an epidemic of small-pox; but that is now warded off by vaccination, which is established under the sanction of royal authority. Now be it remembered, that the prevention and treatment, such as it was, of small-pox were thoroughly mixed up with the superstitions of the country. One tribe, peculiarly bigoted, lately petitioned the queen against vaccination, and pressed on her majesty the sufficiency of the security already granted by the idols. Every case of small-pox in truth is attributed by the idol-keepers to some transgression of their laws, to the eating or doing something forbidden. Lately, one of these idol-keepers, a chief opponent of vaccination, took *small-pox himself*, an event admirably fitted to convince the people of the utter worthlessness of their idols. "Every day," says Dr. Davidson, "the power of the priest is being weakened, and *vaccination* contributes largely to bring about the result. Our capillary tube is working havoc amongst the superstitions and idolatries of the country. The 'heaps upon heaps' that marked the progress of Samson's jaw-bone are not for a moment to be compared with those that mark the progress of our fragile instrument."

Dr. Davidson, in the midst of his manifold labours, was engaged, a few months ago, in translating the Shorter Catechism, that admirable manual of saving knowledge, into the Malagasy; and the latest account mentioned that he had already done a good deal towards preparing medical works for his native students, and the island at large—a treatise on physiology, and another on practice of medicine. The government have requested him to proceed with these works, and

have offered to supply clerks to make copies; especially one for her majesty.

Recent occurrences, full of promise and encouragement.—The Queen of Madagascar died a few months ago, and was attended during the last three weeks of her illness, day and night, by Dr. Davidson. She was grateful for his attendance, and he has gained a position which may help him on his work. Several occurrences took place during her illness which shook her confidence in her idols, although her prime minister and others designed a very different result. She gave up the idols. Dr. Davidson was with her during her last moments. She asked those in attendance on her to pray to God for her; and more than once she herself broke out with the exclamation, "I submit to Thee, O God; I entreat of Thee, spare me!"

The new queen, Ranavalona, was in constant attendance upon the deceased during her illness, and Dr. Davidson had frequent opportunities of conversing with her, and in some degree, perhaps, of influencing her for good. When she was proclaimed he was there, and the idols, *for the first time in Madagascar history*, were absent; and it is said that the whole system has been repudiated by her majesty, who, having been present at the scenes which took place in connection with her predecessor's illness, saw the system of deceit naked, and is ashamed of it. On the occasion of the proclamation already referred to, the prime minister told the heads of the people, who were assembled in the palace yard, how devotedly Dr. D. had attended the late queen, and thanked him publicly for it. And the first act of Ranavalona was to write a letter to Queen Victoria, announcing her accession, and informing her and the English Government, in a most flattering way, of the doctor's attention to the late queen. These things are full of encouragement, surely, and justify the following sentences in a recent letter:—"Don't believe that the medical mission is useless in this island. Since we are still in the midst of a heathen country, we require *tolerance*; and the *medical mission* has helped to bespeak confidence for the missionaries, and I hope that a new era is at hand for this island—an era of progress, religious and political, which will raise it in the scale of nations. I hope you will hear no more in my letters of Kelimalaza and national idols. I look upon them as having died a fortnight before the late queen. Their day has passed, and I rejoice to think that we have helped in a humble way to this result."

Dr. Davidson has had to refuse not a few students; his object being, not to educate miscellaneous in medicine, but to advance the cause of Christ, through the instrumentality of men of evangelistic spirit. The work, however, has so increased, that he has taken out three new students. One of these—Ramefy—is a preacher in one of the town congregations; a steady, industrious, painstaking, conscientious man, and of good report for his Christian sincerity. Such a man is likely to further the medical mission cause.

Andriambelo, already mentioned, whose eloquence and zeal place him without rival as a preacher, comes to the hospital every Sunday, at one o'clock. He has an audience of from thirty to eighty, according to the number of patients.

As a mark of confidence, the queen has given the doctor a grant of land, about thirty miles east of the capital, that, in case he or his family should require change of air, they may have some place to go to. But, meanwhile, his health is good, and he never felt so hopeful.

These interesting cases may be mentioned:—

1. An officer, Rainisampaia, whose wife is a constant companion of the queen, and nursed her predecessor during her illness, had been a patient of Dr. Davidson's for some time. He was a devoted heathen. The day before the doctor wrote, this man called upon him, and said that he had resolved to go to church, and that *he had begun to pray*. 2. The second case is that of the chief judge, and head of the civilians. The civilians, hitherto, have been the conservatives—the real promoters of persecution, and the supporters of the customs and superstitions of their ancestors. He was a patient lately, and had time to read his Bible; and Dr. Davidson expected to see him next Sabbath in the church at Analakely.

His presence in church would do much to dispel the fears and overcome the opposition of the millions of whom he is the recognised chief and representative. 3. Simultaneously with these cases, the chief of the court divines was conducted to church by Dr. Davidson's native assistant, having said that he was anxious to know thoroughly the doctrines of Christianity. He is not, as yet, a follower of Christ; but his open renunciation of heathenism must have some effect on the court where he was wont to be a diviner.

All these things prove that the medical mission, in conjunction with other agencies, is exercising an influence for good on the destinies of Madagascar. Let all who read of such wonderful occurrences, in which the hand of God is manifestly displayed, consider earnestly how they can encourage and help forward the great and glorious work. Assistance from this country is absolutely needed for the maintenance of the mission, which is now dependent upon spontaneous contributions. It is earnestly hoped that the friends who have already aided Mr. Burns Thomson in his efforts will continue to do so, and at the same time prevail upon others to join them in a work so noble and so full of promise.

Boxes for Madagascar are frequently despatched from 39, Cowgate, Edinburgh.

Contributions to the various objects of the Medical Missionary Society are received in Edinburgh, by the Commercial Bank, or by Dr. Omond, 43, Charlotte Square. In London, by Mr. James Watson (Nisbet & Co.), 21, Berners Street, W.; or by Messrs. Fuller, Banbury, Matheson & Co., 77, Lombard Street. In Cambridge, by Theodore Maxwell, Esq., King's College. In Malvern, by Dr. Dalzell, Seaforth.

INTELLIGENCE.

England.

(From our own Correspondent.)

DR. VAUGHAN, the well-known vicar of Doncaster, has been expressing his convictions on the subject of the future of the Church of England in language that has excited much attention. In a recent sermon he said :—

“So rapid has been the course of events in late years, and exceptionally so in this last year of all, that church people, he felt sure, must prepare themselves for a speedy, a scarcely gradual, demolition of all that had been distinctive in their national position. An eminent man, an excellent bishop, who had been laid in his grave two days before, had been wont to say, ‘If I live ten years I shall be the last Bishop of Peterborough.’ It was more than probable, Dr. Vaughan said, that some of his younger hearers that evening might live not only to see what was called the Church of England thrown altogether upon voluntary offerings for its maintenance—in which case some of them might remember in old age the first collection made in their parish church for the repairs of its fabric, and the expenses of its services—but also that day when it would at least be an open, and, perhaps, a doubtful question to whom should belong the churches themselves, and the glebe-houses; whether, indeed, there should be left to the old Church of England, as we might still fondly call it, any vestige of the legal standing which had made her hitherto the calm shelter of her own children, the admiring wonder of foreigners, and the mark of obloquy or envy—as the case might be—to thousands of her domestic enemies. I am far from regarding this prospect (he said), be it far or near, with unmixed alarm or dismay. I have never believed that the ‘Establishment,’ as such, was Christ’s Church in England, or that the withdrawal of the favour of the state would be the putting out in our communion of the Divine Schekinah. It is not so much for the church that I fear, for I firmly believe Christ’s words, ‘Lo, I am with you always’; but I do fear a little for the state when it ceases to have religion. I do fear something for the average tone of the religion in our cottages and in our palaces when there is no longer one form of worship which has

upon it the stamp of pedigree and custom, when it is an evenly-balanced question with every man, and with every family, whither shall I go this Lord’s day for God’s worship—whither, or whether any whither? I fear that there will be more and more in many houses of a cold indifferent scepticism, a careless education, and a godless life. I fear that more and more may reach old age ignorant of the Saviour, and go to their graves without any sure and certain hope of resurrection to eternal life. For the church itself I fear not. In so far as the Church of England so called has had Christ in her and God with her, she is indestructible and immortal. In so far as she has trusted in outward advantage, and suffered herself in her priests or in her people to become sluggish, lukewarm, contemptuous, or virtually persecuting, so far let a change into adversity—God grant—reform her.”

Dr. Vaughan’s fears may prove to have more foundation than supposed by many, if the reckless innovations which are becoming so common cannot or will not be checked. Nothing has ever equalled the boldness of the past month. At the Harvest Festival at St. James the Great, Haydock, the following offerings were presented to the priest at the altar :—A pig’s head, decked out with flowers, corn, and berries; a large pat of butter, stamped with a lamb; a loaf of bread with A. M. + D. G. on the crust; two smaller pats of butter, several white and blue wax candles for use on the altar, richly ornamented white silk chasuble, stole, and maniple; a loaf of bread stamped +, another loaf of bread, a splendid bouquet of flowers, a special offering in money, twelve fresh eggs in moss baskets. The processional hymn out was “Pilgrims of the Night.”

A number of other Harvest Thanksgiving services of an extravagant character, utterly opposed to the practice of the Church of England since the Reformation, have taken place. A clergyman writes from Brighton of the Rev. M. Purchas having appeared with outstretched wings. “Father Ignatius” and his monks have been appearing in numerous churches in the garb of their order. But perhaps worst of all, in All Saints’ Church, Lambeth, on the eve of the day celebrated as the Nativity of the Virgin Mary, a

long procession, thoroughly Romish, was formed, and a hymn sung to the Virgin, in which the following blasphemies were repeated :—

“Ave ! Lady, full of grace,
Mother of salvation !
This her natal-day, who came,
Sun of Justice bringing,
Praise her work and love her name,
Rend’ring God thanksgiving.

“Fairest Pearl of Time’s broad sea,
Brightest Star of even,
More and better love we Thee,
Queen of Earth and Heaven !
Lead Thou to Thy Son and God,
Drear the way before us ;
He Himself that path hath trod,
And His Love is o’er us.

“Intercede, when sin is strong,
Christ thy voice is heeding ;”

If the bishops have no power to hinder such thorough Romanism as this, Dr. Vaughan’s prophecies are too likely to be fulfilled. “A layman” writes to the *Times*, urging that some authoritative court of laymen as well as clergy should be established to control departures from the doctrines and order of the church. In the present position, it would be probably impossible to carry any such measure. But the Church of England needs men of wisdom, and decision, and comprehensive measures, if she is to be preserved from the utter confusion which the Ritualists—many of them, it is likely, disguised Romanists—are introducing.

“Father Ignatius,” in a sermon preached in Lombard Street, attacked in no measured terms the money-loving spirit symbolised there. He compared it to Jericho, which was a place under God’s curse, “not,” he went on to say, “that Jericho was ever so bad as Lombard Street, for in Jericho, evil as it was, the people never raised a god of gold and then fell down to worship it. There were many blind people in Jericho, indeed they were all blind, but not blind in the natural sense. They had a sort of Lombard Street blindness about them. They took shadows for the substance, and saw no more than the bankers, merchants, money-changers, clerks, even down to the errand-boys of that neighbourhood. There was this difference, however, those people were not obliged to sit down by the roadside begging—

he wished they were—but they were engaged day and night with their gold, their ledgers, their perpetual rounds of sensualistic enjoyment.” On the occasion of his appearing again in the following week, he was mobbed by a large crowd of City men.

Dr. Manning and Monsignor Talbot have been lecturing upon different parts of English history, the latter seeking to make Thomas à Becket the great supporter of liberty and friend of the poor, and venturing to describe the Rome of the present day as the most moral city in the world.

As the elections approach, the Irish Church absorbs attention, as the question for decision. A correspondent of the *Guardian* quotes the *Osservatore Romano* of last spring, to show that there was an understanding among the Roman officials that Mr. Disraeli intended the endowment of a Roman Catholic University, and partial endowment of the priests, out of funds provided by the partial disendowment of the Irish Church. The same correspondent states that a Roman Catholic gentleman, deep in the secrets of the Vatican, waited on Mr. Gladstone, when his plan was first announced, to urge upon him the abandonment of his Irish Church policy, as being deeply prejudicial to the Romanist interest—that is, in destroying the prospect of its getting eventually, as hoped, the church property and endowments into their hands.

A series of letters have appeared in the *Daily Telegraph* on the position and support of Dissenting ministers, which bring to light a most unsatisfactory state of affairs in many parts of the country. The establishment of a sustenance fund to protect against poverty and tyranny has been suggested.

The arrangements for the autumnal meeting of the Congregational Union are now complete. It is to be held at Leeds. The first session is on Tuesday, October 13th, when Dr. Raleigh will deliver the address. The *English Independent* gives the following programme :—Papers will be read by the Rev. James Beazley, on “The Design and Terms of Church Membership,” and by the Rev. W. Roberts, on “The relation of Children to the Church.” That evening the general public meeting will be held in East Parade Chapel, and in the present circumstances of the church and the nation this will be the most important gathering in the whole series. Mr. Edward Baines, M.P., appropriately occupies the chair, and addresses will be delivered by the Rev. J. C. Harrison, on

"The Importance of a firm adherence to True Protestant Principles"; by the Rev. R. W. Dale, M.A., on "Congregationalism in relation to National Life"; and by the Rev. Dr. Parker, on "Christian simplicity in Religious Work and Worship." The papers to be read at the second session on Wednesday morning are on "Lay Work in Congregational Churches," by the Rev. John Hallett; a second paper on the same subject by Mr. Henry Spicer, jun., B.A.; and a paper on "The Claims of the Temperance Movement on the Churches," by the Rev. A. Hannay. That afternoon an interesting novelty will be attempted—a service especially for children in East Parade Chapel. In the evening the Rev. Samuel Martin will preach to young men in Headingley Chapel, and the Rev. G. W. Conder will deliver a lecture to working men in the schoolroom of Salem Chapel. At the Thursday morning's meeting Mr. Carvell Williams will read a paper, on "The Duty of Protestant Nonconformists in regard to the Approaching Election," and room will be left for other business. A soirée in the Town Hall will occupy the evening; and on the Friday morning an opportunity will be given for discussing the subject of education at a breakfast.

Dr. George Wesley, well known in connection with the Wesleyan body, died at the end of August in great peace. He had been especially useful in the Cornwall district, where Methodism has such a hold upon the working people. His illness was very short.

The Evangelical Alliance has appointed Thursday, October 1st, as a day of special prayer in connection with the approaching elections.

A Jewish convert, referring to the frequently-repeated insinuations against converts from Judaism, notes the following facts:—"The late Dr. Neander, the author of one of the most erudite works on the Church of Christ, and professor of theology at the university of Berlin, was a converted Jew. Dr. Cappadose, of Holland, physician to his Majesty the King of Holland, is a converted Jew. The late Dr. Dufosty, one of the greatest poets which Holland has ever produced, and the author of *Israel and the Gentiles, a Harmony of the Gospels*, and several other works, was a Jewish convert. Professor Leone Levi, of King's College, is a Jewish convert. The late Dr. Alexander, the first Bishop of Jerusalem, was a converted Jew; whilst not less than 130 clergymen of the Church of England are converted Jews. I challenge your correspondent to prove his charge against the converted Jews in this and

other lands." He states further that in London alone there are between 2,000 and 3,000 Jewish converts, whose conduct, whether as heads of families, as citizens, or as men, is an honour and credit to the churches with which they are connected.

The case of Esther Lyons is still exciting attention. Dr. Schwartz gives an account in *The Standard* of an interview she had with her father, in which she stated her wish to remain with those who had her under protection, and her determination not to forsake the Christian religion. Her father writes a merely abusive letter in reply, and talks of proceedings in the Court of Chancery.

Scotland.

(From our own Correspondent.)

THE freedom of the city of Edinburgh has been presented to Lord Napier of Magdala. The ceremony took place in the Music Hall. Lord Napier, in returning thanks, made a truly Christian and manly speech. He thus referred to the power of prayer:—

"Years ago I happened to read one of your delightful authors—a writer who, I believe, is very popular among you—I speak of Hugh Miller. I well remember a description there given of a scene which happened one stormy night. The mother of Hugh Miller was sitting in the house of a minister, and, being terrified by one of the fiercest gusts of the storm, she ran to the minister's door, and, knocking at it, said, 'Come and let us pray for those who are at sea;' and they knelt down and prayed. Her husband, who commanded a small coasting vessel, was out at sea that night, and, during a tremendous gust of the storm, a mighty wave submerged the barque, which struggled as though she would never rise again; but at length she with difficulty emerged to the surface, and the father of Hugh Miller, who was at the wheel with his mate, said, as soon as he could recover his breath, 'There must have been a good soul praying for us this night.' It is a long time since I read the story, and I do not know whether I repeat it correctly, but I relate it as it is impressed upon my mind. I felt that those poor Abyssinian captives, as they breathed the open air after passing the gates of Magdala, might have said, 'There are many good souls praying for us this day.'"

In speaking of the sources of the proverbial success of most Scotchmen abroad, he said:—

"In considering the causes of the great position which is held by Scotland, I have thought the first to be the deep reverence for sacred subjects which dwells in the hearts of the Scottish people. I will not say that some persons have not said to me, 'The Scotch talk a great deal about religion,' or that they have not also told me that some classes in Scotland like whisky; but nothing has ever convinced me that there is not a deep-seated reverence for religion, and a deep-seated spirit of religion in the masses of the people of Scotland, which have elevated their views and conducted greatly to their rectitude of conduct and purity of mind. Next to this spirit is the great and liberal facility for education, which is within the reach of every class. Without venturing into the vexed question of the merits of the systems pursued in the English and Scotch universities, each of which has excellence suited to its own country, I may express the admiration I feel for that system which places within the reach of every man in the land, however humble, not only a good education, but a broad and liberal education, embracing natural and practical philosophy. And this it is which I think has sent forward from Scotland the large mass of highly-educated men in every branch and in every profession who have filled and who now fill high and important places where, as the subjects of Great Britain, they congregate and are established on every distant shore, and in every foreign venture in arts, in peace, and in commerce."

At a breakfast given to Dr. McCosh, late of Belfast, who leaves immediately to take the important office of president of the far-famed Princeton College, United States, over which Jonathan Edwards and many other well-known divines have presided, he said:—

"I am called to go to a great country, which should acknowledge its inferiority to our country only in this, that the one is the mother and the other is the daughter; where there is an intelligence among the common people such as I have not found in any other land; and it will there be my business to labour to bring the two nations, and especially the churches of the two nations, to a thorough understanding and a close friendship in supporting the cause of Christ throughout the world. That people have certainly shown no jealousy of foreigners in inviting me to occupy the most important sphere which they could place at my disposal. I am called to preside over a college which is second to none in the United States, which has trained several of the presidents of the country, which a few years ago had one-

fifth of the whole senate of the United States as its graduates, and which has reared some of the greatest lawyers in the country, and some of the best ministers and missionaries in the world. I go to this sphere at a most important time, when there is the prospect of the union of a number of Presbyterian churches favourably disposed towards the college, in all, of 5,000 Presbyterian congregations (in the end, I hope, of 6,000), to constitute by far the largest Presbyterian church in the world, and embracing within it much of the intelligence and social influence of the country."

Dr. McCosh's loss will be deeply felt, but he will undoubtedly aim at uniting the Presbyterians of Britain and America, as far as possible—a work of no small importance.

The appointment to the Old Greyfriars' church now falls to the Presbytery, the Town Council having purposely, after several declinations, left the responsibility in the hands of those to whom it legally devolves, if the vacancy be not filled up within half a year.

Dr. Calderwood, of the United Presbyterian Church, has been loosed from his charge in Glasgow to take the Moral Philosophy chair in the University of Edinburgh. Dr. Calderwood is well known by his philosophical writings. This is the first appointment of a United Presbyterian minister to such an office.

The Sustentation Fund of the Free Church for first three months of the financial year was £637 more than last year.

France.

(From our own Correspondent.)

THE democratic fibre is vibrating; a breath has reached it, and it gives a sound which causes the ears of governments to tingle. The small increase in freedom in France has produced a swarm of journals, sharp and noisy, which have given no little trouble to the tribunals. Above forty-one condemnations to fine or imprisonment, and three suppressions in the last three months, have been the result. Others are, however, springing forth in view of preparing the elections expected to take place next May. The preliminary meetings, legally called, for the hearing of candidates to vacant constituencies, have given rise to disturbances by the over zeal of officials and prefects in several places. The forcing of government candidates on all voters who are in any degree in office, excites more and more comment, and there are papers to take it up, and venture condemnation.

The most violent of these, the *Lanterne*, is being carried about Europe by its editor; condemned in France, it went to Belgium; condemned in Belgium, it has gone to Aix-la-Chapelle, sending still its light across the frontier, in angry startling rays, which no Christian can acknowledge, but which are hailed by thousands. Peace cannot be while threatening surges are upheaving the whole of Europe, and no safety-valve is opened. It is no new thing to say that kings and statesmen are at their wits' end! The congresses of working men in Nuremberg and Brussels show what is at work. In Paris, the meetings in the Vauxhall, presided (says the *Revue Chrétienne*) with equal talent and firmness by M. Horn, are of the most lively and sometimes the most painful interest. They give a clearer idea of the moral and intellectual state of the working classes than any statistics. The first thing that strikes one in these great popular assemblies is the expressive vivacity of physiognomy. Solid culture is, of course, missing, but its place is supplied by hasty culture caught up from journals, lectures, theatres, and by the excitement which, so to speak, vibrates in the Paris air. During the silent years which have followed the coup d'état, immense progress has been going on in the working classes; they energetically call for social reform; they feel their power and aspire to freedom. This freedom they no longer appear to expect from the state; they depend on individual initiative, and on association. But with their just claims they associate the maddest delusions. On the moving soil of modern democracy there are no bases universally accepted and safe from criticism, not even those of property and family. No brain-sick idea is too chimerical to be applauded, at least for a moment. And yet a vague and deep instinct of justice is at the bottom of the strangest thoughts; they have always a generous side. In all these dreams of social organisation, there is invariably and at once found opposition between authority and liberty. This fatal error (which is peculiarly the error of France in both the governors and the governed) appears on every occasion, even when discussing the internal rules of a co-operative society. What is most evident is the ever-increasing progress of anti-religious passions. If ever the name of God or of Christ happens to fall from the lips of a speaker, it is covered with hootings. No idea is more spread abroad among our working classes than the incompatibility of social progress with the existence of religion. For them *God* is the symbol of all the iniquitous things of the

past: *religion* is the thorny hedge intended to protect the domain of unjust privilege and oppression. This is not a matter even of discussion; it is an axiom accepted; and neither protest nor controversy would be tolerated on this one fundamental article. The same journal says: "The present moment is very critical. The question is, whether the social movement is to be given up to itself, or to those dangerous counsellors of the people who are but its flatterers and courtesans. Men of liberty and religion would be indeed guilty were they not to use the right of meeting to exercise a salutary influence on our people. Disdain of the social question has already cost us dear in past time; beware of the future! It is no act of proud condescension that is needed, but to enter generously and fraternally into the current of social anxieties, to acknowledge boldly all that they have of truth, and to show by solid facts that Christian liberalism is truly a power that raises man and frees him. Let men learn to leave their academics, their drawing-rooms, and even their churches, to bring to the people, on their own ground, all the truth, love, and liberty that is in their heart and mind. Disdain would be mean egotism, and its punishment would be terrible."

Now, unwittingly, these classes are yearning for the gift of God. The word of power is yet the Gospel. The God whom they hoot is not our God; the Christ at whom they scoff is not our Christ—not the God *who so loved the world*; not the Christ who said, *forgive them!* but the God of the inquisition, and the Christ of the *auto da fé*. Oh! for men armed with the *armour of God*, and *nothing else*, to go boldly forth with the truth, and love, and freedom from God! None but full believers in the whole Word of God, full recipients of a full Saviour, men filled with the Holy Ghost and with power, could go in among these to any purpose. Weak, and feeble, and mean is Saul's amour here! miserable is human teaching! wretched the wisdom of civilisation and philanthropy!

These are some of the advanced guard of infidelity; but they are only a small part of France. Millions know nothing of these doctrines, and are so far nearer the truth that, with more or less admixture of fable, they acknowledge the standard truths of Christianity. But they dream not of the personal application of them. The ultramontanists make as much noise as free-thinkers, and are, perhaps, not more numerous; but the masses glide down the stream of life as indifferent to

politics as to religion ; taking some of the outward forms of the latter as a thing of habit and propriety, and holding every truth too loosely to profit by any.

It is on these vast and varied fields of labour (which call for all the diversity of talents and gifts God bestows on his people) that French Christians have to sow, and reap. But the enemy is keeping up the miserable fight between orthodox and rationalist, and so strength and talents and gifts are wasted by hundreds of God's servants, who truly and sincerely believe that they are playing the men for Christ, when verily they are, on both sides, casting abroad firebrands and death ! How can sinners be saved or saints edified, when the pastors take notes during each other's sermons, and go up into the pulpit, from Sunday to Sunday alternately, to refute each other ? No wonder the poor are unvisited, the masses untouched, and Romanists keep aloof, while infidels mock ! Nay, lately, the rationalist Consistory of Tounains sued the *Esperance* at law to insert the deliberations of that corps at full length. The Consistory had to pay expenses, its demand being considered unfounded.

Never was a time when individual Christian work was more called for ; I mean the daily life, conversation, and evangelisation of each living member of Christ, to tell upon the world. Surely the Christian is a debtor to every man, and if he looks to his God he receives wherewith to pay his daily—hourly—debt. Oh ! to feel the responsibility of this ! Such a life entails suffering for Christ. May the Lord stir us up to live for Him !

The name of liberality is coveted by the government as well as by all men of culture. Five Protestants of note, two of whom are pastors, are nominated or promoted in the Legion of Honour. The statue of Bernard Palissy was inaugurated at Saintes in August last amid a vast concourse of people.

One of the distributors in the Exposition Universelle, Pastor Corrado, has been seeking out his countrymen, the Italians, in Paris : he finds there are no less than 7,000 ; he has gathered a few together, and is hoping soon to employ two evangelists among them.

We are still frequently hearing of results of the distributions of last year ; two conversions (one of which at Geneva) have been heard of lately, and have rejoiced the hearts of those who gave Gospels away. Cheering accounts from Germany speak of the value placed upon the portions of Scripture and tracts in German carried thither from the

Champ de Mars. The work at Havre is still in the ascendant ; more and more vigorously do the tracts, Gospels, and Bibles circulate among the population. The shipping is a vast field, and should be permanently cultivated. The sailors themselves petition for books to take on board as a preventive to much evil, and often eye with envy the book-chests of the American Seamen's Friend Society exhibited at the Kiosk. The 640 custom-house officers have received each a New Testament, and, at their earnest request, two large Bibles for their barrack-library. These are gifts from George Müller, of Bristol, through the brethren of the Bible-stand. The Rev. H. Grattan Guinness is now in Havre ; he preached at the American church, and purposes to remain some time. The Exposition is to close at the end of October. It is earnestly hoped that the Christians resident in Havre will take up the work and prosecute it in some form after the Paris and English workers will have left.

Spain.

(From a Special Correspondent.)

"THERE is nothing," was the answer of his servant to the great prophet Elijah, who, on the top of Mount Carmel, waited the answer to his prayers that there might be "an abundance of rain" on the desolate land of Israel. "Go again," replied the master seven times ; and at the seventh time a "something" was to be seen—a something just a little more than "nothing"—"a little cloud, like a man's hand." It was but "a little cloud" to the man of small faith ; it meant "the heavens black with clouds and a great rain" to the man of great faith—to Elijah.

"There is nothing," reply most Christians when the cause of the Gospel in connection with Spain is mentioned to them. Spain is what Spain has been—dark, disappointing, deceitful. But a few, those who have been watching and praying, see "a little cloud," small as a man's hand, rising up, and the instinct of faith tells "them" that at length the blessing is coming—the rain that is to renew the face of dark, bigoted, priest-ridden Spain. The Gospel is penetrating into the land, and "the entrance of that word" invariably and infallibly "gives light."

Readers of *Christian Work* have learned ere this from the public papers that our friend Julian Vargas was liberated from the prison at Malaga on the 30th of July on bail. He is now on his trial, and we may at any moment hear the verdict

"guilty" or "not guilty"—guilty meaning the infliction of the penalty demanded by the fiscal: seventeen months' correctional imprisonment and payment of all the costs of the trial. And the priests will strain every nerve, put in action every influence, to procure a condemnation; not to do so is to be defeated, and Rome loves not defeat. Let us hope for the best. The judge, who was notoriously hostile to Vargas, has been removed to another circuit; his successor is liberal and tolerant. Good counsel has been secured to defend our friend; he will have the sympathies, the prayers of Christians, so let "God defend the right."

What has occurred at Malaga has not arrested the spread of the Gospel either there or elsewhere in Spain, nor deterred men and women from welcoming it when presented to them. An instance may be given.

A Christian Spaniard having occasion to visit a shoemaker's shop is constrained to listen to the tale of his unhappy lot. "How can it be otherwise," was the reply, "when you never bring your wants to the Almighty? Do you desire to do this, the means is through prayer; and be sure of one thing, the Lord never forsakes those who trust in Him. But your way is totally opposed to that marked out for us in his holy word, and you never can obtain the peace and hope of his children till you give yourself to Him." The result of this conversation was that the man sought for and obtained religious information, which he, in his turn, communicated to his family. Nor did the good end here. Three of his workmen, struck by the change which they saw in their master, at first from curiosity, afterwards from better motives, applied for religious tracts and books; these were at once given them, and now master and men, forming a little congregation of eleven or twelve, meet to hear the Gospel.

Such facts are to the Christian friends of Spain the "little cloud"; they thank God, they take courage. They cry, "Oh, send forth Thy light!" by faith they hear the answer, "Let there be light."

Germany.

(From our own Correspondent.)

I HAVE had little of late to write about, but I do not think it will be so always. I fear we shall have a French war; and in the religious world

there are also ominous signs. An œcumenical council must be a great event, representing, as it does, more than a hundred millions of souls. I do not anticipate that ultramontanist will win so easy a victory as it imagines. France, Spain, and England, so far as represented by the Catholic priesthood, may aid the cause, but I doubt if Italy and Germany will afford much help. It so happens that a Professor Michaelis has issued in Germany more "theses," I think, than Luther's, amounting to fifty, protesting against ultramontanist. He holds to the temporal power, but in many other propositions he is quite opposed to the Roman syllabus. I trust his testimony will be duly weighed.

I deeply regret the death of Dr. Nitsch, of Berlin. He died on the 21st August, in his 81st year, I believe. He was fifty years married, and had celebrated his golden marriage—a great event in Germany. His theology was based, I may say, on Schleiermacher's, but I think he was much sounder. He desired the unity of German Protestantism; and who, in these days of unity, does not share the feeling? I remember well meeting him many years ago at Bonn, where he achieved his highest reputation as a theologian. He told me with pride that Dr. Pusey had been one of his students. Perhaps we may attribute to this teaching in part the course Dr. Pusey has followed. Nitsch was truly evangelical, and Pusey thus learned to look at Church questions in a broader aspect than Newman.

Dr. Hoffmann, of Berlin, has recently published a small work on the ecclesiastical position of Germany. It is just what we should have wished; there is a desire for the union of the two great German confessions, but the feeling is expressed that this must be voluntary. Let us pray for Protestant unity in Germany. It will contribute not only to the unity of Protestantism, but to the peace of the world. We have really fallen on happy times when liberty, religion, and education seem to be winning the day.

The educational question is still much discussed here. My own impression is that in our communal schools we might have an impartial system, as in Ireland, and I hope you will also cling to your noble Irish system.

In regard to higher education, there is really a difficulty. The *Kreuz Zeitung* is loud in its denunciations of Jewish teachers, and in history it is really impossible for Christians to be of accord with them. How is this question to be solved? It evidently perplexes the highest statesmen, such

as Mr. Gladstone; and we do not venture, ourselves, on any definite solution of it. I can well understand, on such a topic, widely diverging opinions; yet I earnestly trust that some way may be found of harmonising these differences.

The Nazarene party in Hungary continues to attract attention. They repudiate the sacraments, and desire only civil marriage. It is said that there are about 8,000 belonging to the persuasion. I have no means of ascertaining if this judgment be correct. Meanwhile it is evident that there is a great religious as well as political agitation in Austria, and the issues of this no one can foretell.

Bohemia.

PROPOSED COMMEMORATION OF JOHN HUSS.

THE committee of a training institution for schoolmasters which our brethren in Bohemia are toiling to establish, have issued the following appeal, which we find in the *Free Church Record*, to the Protestants of this country:—

“At a time when all the nations on the continent of Western Europe were still sighing under the yoke of Rome, the people of Bohemia alone—in consequence of the blessed labours of John Wickliffe and John Huss, as well as of other witnesses of the truth of God in those times—served their Lord God in the liberty of the spirit, according to the Gospel, praising Him, in the language of Huss, for that great and unspeakable mercy which has appeared in the crucified Jesus, our Lord and Saviour. Never, indeed, has any nation so small as the people of Huss, in proportion to their numbers, had so many martyrs and witnesses for the truth of Christ. But, alas! after two hundred years, in consequence of the fatal thirty years' war (1618-1648), this nation was brought to a state of dreadful humiliation. The fearful persecutions of the Jesuits, aided by most cruel dragonnades, had such a terrible effect, that after that time the people still found faithful to the doctrines of the Gospel in the country of Bohemia were scarcely one-fiftieth of what their numbers had been before. Of the others, some had been driven out of the country, many had been killed, and a great many gave up their principles under the pressure of the persecution, and again became Romanists.

“Thus all the noble and wealthy families of Bohemia had forsaken their Protestant faith, and those who remained true were only country loppes (small farmers) and tradespeople, mostly

very poor, and these remnants were scattered over the whole of Bohemia. There they remained, it is true, faithful to the Gospel, but owing to the oppression which they still experienced, and to a want of the means of grace in most cases, they were for a long time spiritually neglected. It was only in 1781 that they obtained toleration in their own country, and from that time forward they began to put forth their endeavours, with the help of God, to form separate congregations. They have since been building churches and schools, and collecting funds for affording a certain amount of aid to widows and orphans, and others in distress or need.

“Of late years already this small and oppressed flock has succeeded in doing a great deal, but much more is still wanting to secure what is to be desired. In vain would any friend of the Bohemian Protestants look for any seminaries for training Protestant schoolmasters, or for a college for training ministers of the Gospel. These two pillars, upon which, in other places the Church of Christ is built, do not exist in this land. If it be thought by some that the remnant of the people of Huss do not understand how to improve the present time of greater freedom, permit us to ask, what can they do, when those very institutions are wanting which ought to lead the people on in this respect? Far beyond the borders of his native land the descendant of Amos Comenius has to wander if he seeks to prepare himself for becoming a preacher of the Gospel, and he has to do this in a language which his people do not understand. Again, Protestant schoolmasters are compelled to receive their training in Roman Catholic seminaries. Under such sad circumstances, how can the heart of a sincere lover of the Gospel rest or be happy? And in proportion as the attachment of the people in Bohemia to the Gospel is revived, so much the more are these great wants felt.

“Our pressing need, therefore, calls us to action. For some time past we have been striving to call into existence a teachers' seminary for that portion of the people of Bohemia belonging to the Evangelical Reformed Church. Our Reformed schools have, during these last few (seven) years, been nearly double in number. In 1861 there existed only thirty-two, and now, if we include five schools which are to be opened before long, we shall have fifty-eight. In many other places voices are raised, calling for Protestant schools. The Reformed Synod in Bohemia declared a short time ago unanimously that a

seminary for training schoolmasters should be opened as soon as possible. We, the Central Committee of this proposed Teachers' Seminary, are collecting contributions from our brethren at home and abroad for carrying out this most important project, as the means necessary for this purpose do not yet exist. We have only 4,360 florins (£100) to begin with, and therefore, in the name of the Evangelical Reformed Church of Bohemia, we venture to appeal to you, beloved brethren, for aid, and humbly beseech you to assist us, that we may carry out and finish as soon as possible the work which we have undertaken.

"In a twelvemonth it will be five hundred years since our Reformer, John Huss, was born at Hussienitz. Now, we greatly desire to be enabled to celebrate this memorable day in a worthy and suitable manner, and, most of all, we would wish on that occasion to open our seminary for training Protestant schoolmasters, hoping that it might become the spiritual birthplace of many true sons of Huss. And so we appeal to you, brethren, with the request that you would kindly remember us and our need. Help us to establish this important institution, that we may soon be enabled to undertake the foundation of a college for the training of ministers of the Gospel."

Italy.

RELIGIOUS DISCUSSION IN LEGHORN.

(TRANSLATED AND CONDENSED FROM THE "ECO DELLA VERITA" OF 15TH AUGUST.)

On the 13th August, in one of the rooms of the Capuchin Convent, the first of a series of religious discussions took place between Padre Buselli and Padre Cherubino on the one side, and Sig. Ribetti, the evangelical clergyman, on the other. According to previous agreement, fifty persons were admitted on each side. The subject of discussion was, whether the Bible is the only rule of faith, without a living authority to determine its meaning; or whether Scripture proves that God has appointed a judge, in the person of the Pope, to explain infallibly its teaching. This subject had been previously agreed upon by both parties, and signed by Padre Buselli and Sig. Ribetti. Before commencing the discussion, however, Padre Buselli asked to be allowed to substitute "in the person of the church and its head," for the words, "in the person of the Pope." Sig. Ribetti, after entering his protest, consented to allow this change to be made. Padre Buselli next demanded that Sig. Ribetti, before commencing to discuss the

subject, should prove the divinity of the Bible. Sig. Ribetti, having expressed his surprise that he should be called upon to prove what was agreed upon by all Christians, proceeded with great clearness to give some of the arguments that are employed for this purpose, such as the fulfilment in the New Testament of prophecies contained in the Old, and the historical proofs of the authenticity of the different books which compose the canon of Scripture. The first of these proofs Buselli refused to accept, because taken from Scripture itself; the second he also rejected, because it was founded on human authority, which is inferior to the Bible, and asserted that the Bible ought to be proved by an authority equal to its own, namely, the infallible tribunal of the church instituted by God himself.

"And on what," asked Sig. Ribetti, "is the authority of the church founded? On the Bible. The reasoning of the Church of Rome is, therefore, unsound, since it wishes to prove the authority of the Bible by means of the church, while the church itself is founded on the Bible. Again, if I wish to consult this infallible authority, where am I to find it? Not in the entire body of Catholics assembled together; not in the superior clergy; not in the Pope, for that has been abandoned by my opponent. If it cannot be pointed out, have I not a right to conclude that it does not exist?" In this demand, Padre Buselli gave the vague reply that this authority was found in the church, the society instituted by Christ for the propagation of the Gospel. Sig. Ribetti then proceeded to contrast the uncertainty of such a guide with the clearness of Scripture. It no doubt contains difficulties; but in all matters essential to salvation it is clear as day. There are none who cannot understand such passages as these: "Search the Scriptures"; "God so loved the world that He gave his only begotten Son," &c. &c.

At this point Padre Cherubino took up the discussion; and, in direct opposition to the principle hitherto maintained by Buselli, that it was necessary first to prove the divinity of the Bible, proceeded to give a long list of texts in order to prove that both under the Old and New Testament God had appointed a visible and infallible tribunal in all questions of controversy. It would have been easy, had time permitted, for Sig. Ribetti to have examined these texts separately, and shown that they were entirely inapplicable; but he contented himself with pointing out the discord that existed between his opponents, and

observing that in general the texts taken from the Old Testament referred to civil affairs, while most of those quoted from the New referred to matters of discipline in the Christian church. He then put anew to Padre Buselli the question—where does this infallible tribunal exist? If he was told that the Pope was the infallible judge, he would refuse to accept him as such, because many of the Popes had been men of such immoral lives as to show that they could not be infallible interpreters of the Word of God, while others are confessed by the Church of Rome to have been heretics. To the question of Sig. Ribetti, Buselli replied that by the church he meant the Pope and the bishops united; and that, as all that Christ said and did was not recorded in the Gospels, these must be supplemented by tradition, and concluded by referring to the different interpretations given by Protestant interpreters, as is manifested by the divisions that exist in the Protestant church. Sig. Ribetti closed this first discussion by accepting the definition of the church given by his opponent, and showing the difficulties which surround the consulting of such guide, since the Pope and bishops only meet on the most important occasions, and it is impossible for any one desirous of obtaining salvation to consult the hundreds of volumes in which the decrees of the different councils are contained. *He showed how much more simple and clear is the teaching of the Protestant church, which holds that by the reading of a single volume, accessible to all, everything necessary to salvation might be known. With reference to the divisions which exist in evangelical churches, he showed that these were only on unessential points as is shown by the fact of the existence of the Evangelical Alliance.

Such is a brief outline of the first discussion, which lasted more than four hours, and which remained still unfinished, as the principal point of debate has not yet been entered upon. Another discussion will take place between the same monks and Sig. Gavazzi.

METHODIST CONFERENCE AND PROPOSED ORGANISATION OF THE METHODIST CHURCHES.

MR. PIGOTT writes in the *Wesleyan Missionary Notices*:—

I return this evening from a conference of our evangelists stationed in the north of Italy, which we have been holding for the last four days in the city of Parma. Present were:—Sig. Bosio, of Cremona; Sig. Patucelli, of Parma; Sig.

Lissolo, of Spezzia; Sig. Moreno, of Mezzano; Sig. Roland, of Intra; Sig. Bossi, my colleague at Padua; and myself. Sig. Gualtieri, of Florence, was prevented coming by illness; Sig. Ferretti, of the same city, by the vexatious delay of a letter, through which the definite announcement of the time and place of meeting reached him too late. Some “minutes” of our “conversations” may not perhaps be uninteresting to the readers of the *Notices*.

The whole of the first day was taken up in hearing from each minister a report of his station and its dependencies, as happily we had no case of discipline to prevent our plunging at once *in medias res*. From the statistics presented resulted, in the places above mentioned, a total of 414 communicants, with 58 on trial, and of about 700 hearers. This was, of course, exclusive of the work in Naples and the South, as also that in Florence and Pistoja, of which places, through the unavoidable absence of Messrs. Ferretti and Gualtieri, no report was presented. It was gratifying to learn that on every station indubitable conversions to God had taken, and were taking, place; that a spirit of brotherly kindness and peace reigned throughout the churches; and that, though small in numbers as yet, they gave evidence everywhere of deepening piety and of growth in the Christian life. Every station presented its own peculiar characteristics, both as regards the church itself, and the difficulties and oppositions of the outlying field. In Cremona, for example, a number of simple souls, gathered chiefly from the poorer class of artisans, and many of them so utterly unschooled as to be unable to read for themselves the Word of Life, are steadfastly confessing Christ in the midst of a population over-ridden by priests, whose sham “liberality,” giving them greater influence with the employers of labour, only enabled them more effectually to push our indigent brethren to the hard alternative of starvation or apostasy. In Intra, on the contrary, where several large manufactories are in the hands of Protestant Swiss, there is no complaint of persecution, overt or covert; but the difficulties of the church, composed in great part of Protestants by birth, arise rather from the confusion in the minds of those of a nominal Protestantism with living evangelic Christianity. In Pavia, the presence of the university has somewhat liberalised the habits of thought and customs of the place; so that we are treated with a tolerance and respect that would not discredit a people with whom “liberty of conscience” was

the heirloom of generations ; but, unfortunately, from that same school of politer manners there emanates so fatal a measure of scepticism and youthful license, that to the preaching of Christ's Gospel the "ear" of the people is "closed," and their "heart waxed gross." Mezzano, on the other hand, is a country village, free from the vice of cities and the pride of the science that "puffeth up," and in which, by consequence, a purer faith has found so wide a welcome that the place is known throughout the country side as "the Protestant village." In Spezia the great arsenal of Italy is being built, so that one half of the congregation is in a state of constant flux, as consisting of artisans from all parts of the country, not a few of whom, we have good reason to believe, carry to their homes the truth that sanctifies and saves. Parma appears for the present to have become the city of refuge for the ousted monks and nuns of the suppressed convents ; and our church, though numbering more than a hundred communicants, and pervaded by an excellent spirit, labours in much distress from the extreme poverty of its members, and the bitter hostility by which it is surrounded. Of Padua I have had occasion to write so recently that I need not return again to the subject.

Such were some of the principal features presented in the reports of the evangelists at our Tuesday's conference. On the Wednesday, taking these reports as our basis, we considered particularly the most urgent needs of the several stations, and the best means, so far as our resources extended, of meeting them. This place would be greatly benefited if a zealous colporteur could scour the neighbourhood ; and if a school teacher, capable of acting also as a local preacher, could be substituted for the female teacher at present in charge of the school. Here, again, are various groups of faithful souls scattered over a rural district, who eagerly petition for the establishment of an active evangelist in their midst ; while there an otherwise promising church and congregation is suffering for want of a suitable building in which to hold its services.

After the consideration of the wants of the station, came naturally the question, "What new co-labourers offer themselves, and how far will our resources permit us to avail ourselves of their offer ?"

One of our evangelists having left us during the year, we were at liberty, without aggravating expenses, to take into consideration the case of a young doctor of medicine, a Sicilian by birth,

who had expressed his desire of consecrating himself to the office of the ministry in connection with our work. He is no novice, either in the Christian life or in theological studies, and is intimately known to, and recommended by, two of our existing evangelists. The testimonies in his favour were such, that it was determined he should be invited to visit me at Padua, for trial of his gifts and graces. A patented teacher, with gifts that promise to make him a useful local preacher, was also accepted, after examination on the spot, for a year's trial.

The third day the question of ecclesiastical organisation came up. For some time beforehand each of the men had had in his hands a copy of a "Brief History of Methodism," and of a volume containing the principal doctrinal sermons of Wesley—two works that we have recently issued in Italian. To the question whether the doctrines expounded in those sermons and in that history were in conformity with his views of Scripture teaching, every member of the meeting responded in a distinct and unhesitating affirmative. Then was read, article by article, with copious comment and free discussion, a brief compendium of Methodist discipline appended to the history above mentioned ; and it was unanimously and cordially agreed, that each evangelist should aim at carrying out, in the churches entrusted to his care, the regulations thus expounded, a just and moderate liberty being conceded in respect of time, of the choice of ways and means, and of the adaptation of unessential forms to the conditions of the work. Class-books are to be prepared and quarterly tickets issued.

More difficult was the question of name. The modern innovation of "Wesleyan" we all repudiated ; but the objections which three years ago would have been felt to the title "Methodist" have of late been greatly weakened. Whether we like it or no, thus the other bodies of Evangelicals already designate us ; and amongst our own people, in proportion as their knowledge of modern Christian enterprise has extended, an honourable significance has begun to attach itself to a word that heretofore had been but unmeaning jargon. It was therefore unanimously agreed, that whilst in our directly evangelistic operations we should avoid confounding the minds of people by the obtrusion of a denominational nomenclature, yet for all official purposes, and by way of necessary distinction from other churches at work in the same field, we should take the style of the Methodist Evangelical Church in Italy.

After thus giving in their adhesion to Methodist doctrine and discipline—an adhesion which, after six years' inquiry and reflection, none can accuse of interested precipitation—a strong desire was expressed by all the evangelists that they, in their turn, should be recognised by their brethren in England as occupying the standing of Methodist ministers in Italy. A letter to the *Notices* is hardly the place in which to discuss the ways and means of such a recognition; but I may say that Mr. Jones and myself are fully convinced that the time has come when some steps should be taken towards that end. With the regularly trained and organised ministry of the Waldensians on the one side, and on the other the (to our thinking) undue depreciation of the ministry that prevails in what are called the Free Italian Churches, our own men are placed at a disadvantage—in danger of being looked down upon by the former and confounded with the latter. I do trust that, before the lapse of another year, some measures may be taken by which the just and praiseworthy aspirations of our brethren may be satisfied.

Our sittings broke up on Friday morning; and I may add to the above narrative, as miscellaneous items, not uninteresting perhaps to friends at home, that lodging was provided for us all in the homes of our Parmese brethren; that we all took our meals together at a common table in the house of our good brother Patucelli, whose worthy wife catered for us with an admirable blending of liberality and economy; that while the fervour of Methodism glowed in the prayers of our evangelists, not less conspicuous was its genial social spirit in the harmony and cheerfulness of their gatherings in the intervals of business; and lastly, that on the evening of the closing day, one of our young men, whose probation has just ended—following unconsciously the established precedent in similar cases—took to himself a wife, all of us uniting in “blessing” the nuptial service, and in partaking afterwards of the Supper of our Lord, in company with a large gathering of the members of the Parma church.

On the whole, I consider that in these “conversations” a large step was taken towards the satisfactory organisation of our Italian work. May the grain of mustard-seed rapidly and mightily grow!

Turkey.

(From a Special Correspondent.)

PERSECUTION OF PROTESTANTS IN MARDIN.

EIGHT years ago, ten families in Mardin, a city of the province of Diarbekir, in Eastern Turkey, embraced the Protestant faith, and upon making public avowal of the same, they were permitted by the local Turkish authorities, in accordance with the laws of the empire, to leave the different communities—Syrian, Papal Syrian, and Papal Armenian—with which they had been previously connected, and form a community by themselves. When this separation took place, the question of course arose, what portion of the whole tax paid by those various communities to the Turkish Government should be assigned to these seceding families? As almost always happens in such cases, the old communities, in order to wreak vengeance upon the Protestants for leaving the faith of their fathers, and to prevent others following their example, made a most strenuous effort to put upon the ten families a much heavier burden than they had before borne. The Turkish governor and council of the city, however, decided that each individual should pay just the sum which he had paid while a member of the old communities. In accordance with this equitable decision, the Protestants paid their tax and took receipts for the same. The next year the old communities made another effort to increase the portion of the common tax assigned to the Protestants; but the government adhered to its previous decision, and extended the rule to all new cases of persons joining the Protestants—each individual was required to pay in the new community just what he had paid in his former connections, the same sum being deducted from the amount levied upon the old communities. Every year the contest was renewed, and every year, for four years, it was decided to abide by the above rule. Four years ago, the old communities, having, by bribes, made a new governor of Mardin their friend, obtained a decision that the Protestants should pay an amount of taxes double what would fall to them by that rule. The Protestants, however, protested against this exorbitant tax. The case was carried to Diarbekir, the capital of the province, and also to Constantinople, and in both places was decided in favour of the Protestants. Orders were given forbidding the attempted increase of their taxes, and accordingly they have continued to pay as before to the present year. In the meantime those old com-

munities had fallen heavily into arrears in paying their own taxes, till the claims of the government upon them amounted to 155,000 piastres. This debt the present governor of the province has undertaken to collect at once. To relieve themselves, and at the same time accomplish their long-cherished designs upon the Protestants, the leaders of the communities declare to the governor that 30,000 of the above sum is due from the Protestants, and that, unless this amount is collected from them, they themselves will not pay their own debt. Without examining into the truth of this declaration, and paying no heed to the representations of the Protestants, when they show to him documentary evidence that they have paid in full all the taxes due from them, according to decisions of former governors and councils, confirmed by the superior authorities of Diarbekir and Constantinople, the governor of the province, Ismael Pasha, proceeds by the most violent measures to enforce upon the little Protestant community (now increased from ten to twenty-six families), the payment of this utterly unjust claim. On Saturday, July 25th, seven Protestants were put under arrest—one an old man of seventy, in feeble health. All the next day, Sunday, in the hot summer sun, under the charge of soldiers, who beat them whenever they faltered, they were kept at work, bringing stones and dirt to build mangers for the governor's horses, cleaning sewers, bringing water, &c. &c., while crowds of delighted Papists were jeering them with taunts, "Why do you work Sundays? We thought it was unlawful." On Monday two more Protestants were arrested, and their preacher, a man of fifty years, for the crime of respectfully remonstrating to the governor against their treatment, while he pledged himself to secure the payment of every piastre which the lawful tribunals should decide to be due from them, was furiously ordered to be put to work with the others. In his own touching narrative he says, "The soldiers on seeing me said, 'This is the priest, bring large jars for him.' They fastened two large jars to me, one before and one behind, and gave two into my hands. (These jars when filled with water would weigh 150 lbs.) To each one of us was assigned a soldier, who with long heavy cudgels followed us about, continually beating us. When they filled the jars suspended from our necks they would pour as much water upon us as into the jars, thus completely drenching us. Once I was so tired I begged to set down the jars and rest, but was not allowed to do so. One of the jars slipped from

my fingers, and in trying to recover it, I myself fell, whereupon the soldier beat me again with his stick. We were not even allowed to drink from the water which we had ourselves brought. The Protestant children gave us drink." The laws of the empire strictly forbid harsh treatment of the ministers of any religion. This man was the Protestant pastor, a native of another city, and owing no tax in Mardin. This treatment of the Protestants was continued with but little abatement till the next Friday, they, all the while, appealing to the courts for an examination of the claim made upon them, and promising to pay at once whatever should be declared due from them. Once during the week the question was referred by the governor to the city council, when the decision was promptly given that the Protestants owed nothing. And when, accordingly, the prisoners were about to be set at liberty, the leaders of the other communities declared "if those men are let go, we will not pay our taxes," the pasha ordered them to be retained. Finally, on Friday, at the command of the same official, and, as is well known, at the instigation of the Papal Syrian Patriarch, they were delivered just at sundown to armed soldiers, with orders to go and find the money at once. At that hour, when all the shops were closed, they were compelled, amid the jeers of their enemies, to go through the city, beaten at almost every step by the soldiers, their garments torn to shreds, to find persons who would lend them the necessary sum. The penalty of failure was evidently to be death under the blows of the soldiers. This "thorough" treatment accomplished its object. To save their lives the poor Protestants made the best terms they could with money-lenders, raised 20,000 piastres, enough to satisfy for the moment the extortioners, and were set at liberty—and here the matter rests. The pasha now puts on a bold face, and defies remonstrances, evidently trusting that the gain of a few thousand piastres to the treasury at Constantinople, will hush up any investigation into his conduct. The laws of the empire forbid any interference on the part of one community in the affairs of another. Through all this affair the leaders of the other communities dictated to the pasha what the Protestants should pay, and the methods to be adopted in enforcing these claims. Ismael Pasha was the humble instrument of the Papal Syrian Patriarch Pilibose. All the other communities—Syrian, Papal Syrian, Papal Armenian, Papal Nestorian, Jews, and Moslems—were

in arrears in their taxes to the amount of 200,000 piastres, and yet not a man from these communities was imprisoned, not a man beaten. All the pasha's rigour was expended upon the Protestants who owed not a piastre. Such are the capabilities of Turkish government, and such the protection extended to religious liberty in some parts of the country. No comments are required. Through the fires of all this persecution, the Protestants stood firm—not a man has left them—and this while they are continually told to come back to the old communities, and you need pay nothing. Their meetings for worship also are with undiminished numbers. One new man even has joined them since this outbreak. Praying men and women of Britain, remember in your prayers that little band of disciples in Mardin, on the northern border of the great Arabian desert!

Constantinople, Sept. 8, 1868.

LADIES' ASSOCIATION FOR THE SOCIAL AND RELIGIOUS IMPROVEMENT OF THE SYRIAN FEMALES.

The following are extracts from an "Occasional Paper" recently published:—

The committee desire to lay before their friends the results of the work in Syria during the last six months. In addition to the former agencies for raising the condition of the Syrian women several new and important features have been added to the labours already in existence. These are:—

1. The formation of a secluded school for the elder Mahomedan girls of the upper classes.
2. An industrial school for the blind, who are also taught to read the Holy Scriptures on Moon's system of raised types in Arabic.
3. And within the last three months the establishment of a girls' school at Damascus for Jews and Mahomedans, Greeks and Latins.

The Moslem school took its rise in our infant school at Beirût, where the younger Mahomedan girls were allowed freely and without restraint to mix in the open school. Here they learnt to read, to sing, and to sew, and on their return to the harems, those "gilded cages" where their elder sisters are rigorously secluded from all contact with the outer world, their progress excited the most anxious desires for education. Accordingly the Mahomedan parents, including the highest government officials, applied to Mrs. Bowen Thompson to form a secluded school for their elder daughters, most of whom are betrothed at an early age, after which they are not suffered to be beheld by the eye of a man.

The examinations at the normal training school have been attended by the pasha, and many Mahomedans of position; and the president of the Board of Civilisation, in seconding a vote of thanks, expressed "his great satisfaction and delight at hearing the children repeat and sing so well: he would impress upon all the necessity of female education, now that they had so splendid an opportunity, and advised all, and especially the Mahomedans, to avail themselves of Mrs. Thompson's kindness."

There was a general examination of all the British-Syrian schools during the month of July. That of the normal training school occupied the three days of the 7th, 8th, 9th July, and excited great interest among the natives. On the last day there were above 1,180 visitors, among whom were the pasha of Beirût, the mufti, and many other Moslems, and also his excellency Franco Pasha, the new governor-general of the Lebanon. The examination was in Arabic, English, and French, in the Holy Scriptures of the Old and New Testament, grammar, history, geography, arithmetic, the piano, singing, &c., while the modest self-possessed manner of the girls gave much satisfaction. The mufti, in a long address, said, "With these schools has begun the regeneration of Syria." Indeed the Moslems were so pleased that they begged Mrs. Thompson to have a special private examination for the benefit of the Mahomedan ladies, which was accordingly arranged for the following Thursday. The premises were cleared of all the men, two black eunuchs were stationed at the gate to keep guard. The ladies arrived, closely shrouded in white sheets, or izars, which, on laying aside, disclosed the richest diamond ornaments. They sat for three hours listening with the greatest interest, and were very unwilling to leave at the appointed time. They were charmed to see and hear their children and young relatives, and several expressed a desire to come here as boarders, provided we had private rooms.

I have had an estimate made for this; from £350 to £400 would cover the expense of erection. What good might be done for such a comparatively small sum! Well! the Lord may put it into the heart of some of his servants to care for these Mahomedans. I am sure the results would be great.

His excellency Franco Pasha left the following record in the visitors' book, as translated from the Arabic:—

"Since I was in Beirût eight years ago I have not witnessed anything like what I have *now* seen *here* in regard to the growth of education and the spread of knowledge. Therefore my admiration is great in regard to what I have seen in this useful school, touching the success of the daughters of Syria in languages, sciences, morality, by the care of the honourable head, Mrs. Bowen Thompson. Therefore I offer to her my hearty thanks for the care she has taken to spread education in the right direction—teaching the children of all sects without distinction; and I have been pleased in that I have seen them brought up in unity and love; and as these young girls must one day be mothers, they will, without doubt, impart to their children these same good principles. Hence unity and civilisation will become general, under the shadow of the rule of his majesty the sultan.

"I feel especially obliged to Mrs. Thompson for her desire to teach Arabic education in Arabic, which is their native language. I know this school will be very valuable to Syria, and I congratulate Beirût for having it.

(Signed) "NUSRI FRANCO,

"Governor-General of the Lebanon.

"*July 14, 1868.*"

The Blind School was commenced in February last by a brother-in-law of Mrs. Thompson, who was deeply affected by the forlorn condition of the blind, who are very numerous in Syria. A small room was hired, and the master of our boys' school charged each of his pupils to bring one blind person, so that a goodly number was soon collected. . . . There are about twenty-seven pupils, and a similar school has been opened at Damascus, where Mr. Mott proposes to introduce the Scriptures in Hebrew for the benefit of the blind Jews. The examination of the blind school excited the greatest interest and astonishment, and many eyes were filled with tears.

The Girls' School at Damascus, which was commenced at the urgent petition of a large number of Jews, Greeks, Turks, and even some Roman Catholics, was opened in May, in a small hired house. On the 10th of June Mrs. Thompson writes:—"The school already numbers above fifty children of the most respectable families, Jews and Greeks. The former preponderate. Our house and our forces will not enable us to take more than sixty, and indeed this is ample for the commencement. This work is most manifestly of the Lord; and, small as it is, has already given an impetus far beyond the circle immediately concerned. The stupor hanging over the female

mind has been aroused, and now they will never rest till they get education. The Jewish community is the most alive to the necessity of shaking off the lethargy of ages. Every morning several Jewish ladies make their appearance, sometimes at sunrise, bringing their daughters with them; and they lament their own inability to profit by these advantages. One of these mothers made many inquiries as to our religious views—pictures, images, saints, &c.—and finished by saying, 'If your school *here* is to be like that at Beirût, I promise you twenty children of my own connections; and, indeed,' she added, 'you may have all our Jewish children.' Several Turkish gentlemen also have asked me whether I would receive the Mahommedan girls, and were delighted when assured it was open to all. . . ."

Truly God is hearing and answering prayer. He has not only opened a great and effectual door in Damascus, so that, day by day, the number pressing for admission increases far beyond the limits of our small hired house, which has made it necessary to lengthen our cords, and accept the offer of an educated Jewish merchant to rent or purchase his large and commodious house, having double courts, a fine garden, and an abundant supply of pure water. By a remarkable coincidence, this house is situated in "the street which is called Straight," where we trust that many will, by the blessing of God, be turned from darkness to light, and from the power of Satan unto God. Here our British St. Paul's School will, we hope, soon be carried on. Funds and friends, we cannot doubt, after our long experience, will be raised up to enable the committee to undertake this new and enlarged field of labour, in the most ancient city in the world, associated as it is with the conversion of the great apostle of the Gentiles.

THE PALESTINE CHRISTIAN UNION MISSION TO THE ARABS.

The following are a few extracts from an "Occasional Paper":—

"The committee of the Palestine Christian Union Mission have much gratification in being able to report the progress of their work in the mission field. It will be fresh in the recollection of the friends to the mission, that on the 24th July of last year, Mr. Youhannah El Karey, the first appointed missionary, was ordained (previous to his departure for the East) at Regent's Park Chapel (Rev. W. Landels, D.D.), in the presence of the committee and of a deeply interested congregation. Owing to various unexpected delays, it was

not until the 2nd October, 1867, that Mr. El Karey and his wife (an English lady) bade adieu to their well-wishers, and left England. Arrived on their way at Alexandria, they stayed there a Sabbath, and at the request of Mr. Pinkerton, a missionary resident in that city, and of the Rev. J. W. Yule, of the Church of Scotland, Mr. El Karey preached both in Arabic and English.

"Mr. Pinkerton's Arabic congregation met in a small chapel, where the men alone occupied the body of the building, whilst the women, all veiled, filled an adjoining room.

"Leaving Alexandria, they reached Jaffa (the ancient Joppa), 26th October. The following day being Sabbath, Mr. El Karey preached to a novel and interesting community of American farmers, who have formed themselves into a colony in the vicinity of the town. These settlers arrived in the Holy Land some two years since, under favourable auspices, but owing to some difficulties which arose, several of the colonists returned to the United States, and there are but thirty persons now remaining. It was on the evening of Monday, the 28th October, 1867, that Mr. El Karey, after an absence of eight years, re-entered his native town. He found his father and three brothers alive. They gladly welcomed him, and he and his wife took up their temporary abode in his eldest brother's house. At the time of their arrival, Nablous (anciently called Shechem) was full of Turkish soldiers, so that they were unable to get a house for their residence. Nevertheless, Mr. El Karey energetically began upon the duties of his mission, as the following extract from his letter will show:—

"‘I make it,’ he says, ‘a practice to go regularly from bazaar to bazaar to speak to the people about their souls, and to give them tracts during their business hours, and in the evenings the house is filled with visitors, to whom I freely speak of Christ. There is a great change both in the government and people, and the ill feeling towards Christians is dying away. Ramoth Gilead and its vicinity beyond the Jordan are conquered by the Turkish troops, and thus throughout Palestine, and beyond the Jordan, peace and tranquillity prevail. This is a good thing for all, especially for those who carry glad tidings of the Saviour.’

"Having set his house in order, public services were begun at once, and a congregation gathered together. Divine worship is held twice a week, namely, on Sabbath days, and on Thursday evenings. In a letter dated April, 1868, he writes:—

"‘Since I wrote last, your work, through the Master's grace, went on well and, indeed, improvingly, eleven families enlisted as members of your mission, and about five families are regular hearers, besides others. During the month of March, I went to some of the villages to speak, and circulate tracts to the people, who indeed are inclined to hear, and may the Lord open their hearts to receive the word.’

"From the last communication received by the committee from Mr. El Karey the subscribers to the mission will be gratified to hear of the marked success attendant upon his efforts. His Nablous congregation now numbers upwards of *eighty* souls, and to accommodate them Mr. El Karey has removed to larger premises."

India.

(From a Special Correspondent.)

THE RECENT ECLIPSE AND THE NATIVES.

THE recent eclipse of the sun is the topic of the day in these parts, and we await with some interest the news from the south on the success, or otherwise, of the observers from Europe, who had come prepared with photographic and other instruments. Here it was partial, and the day very cloudy, so that glimpses only of the crescent sun could be viewed at intervals. The banks and ghâts of the Hooghly were, as usual on such occasions, crowded with worshippers and bathers eager to propitiate the *Râhee* (or dragon), who is supposed to devour the sun. Bathing in holy Gunga, and looking up to the distressed luminary, the Hindoos express their sympathy with him in his difficulties, and think to aid him in getting out of them. Their disinterestedness, however, may be questioned in view of the favours which they expect from his benign influence after his delivery from the monster. But not content with seeking favours for themselves, the multitude bring their pet birds and animals to dip in the waters and share the benedictions. The parrots and mainas, dogs, goats, and squirrels are doubtless as blessed on these auspicious occasions as the horses and asses sprinkled with the water of Holy Church at St. Anthony's festival at Rome. But previous to the dipping is the almsgiving to hundreds of *faquirs* who live the banks. To my certain knowledge one apparent devout Hindoo faquir, duly besprinkled with mud and necklaced with prayer beads, was the Mussulman servant of an Indo-Portuguese Roman Catholic, and he came

home with a successful bag full of pice. A good morning's work of deceit and hypocrisy.

A respectable Hindoo, with whom I have been arguing on these subjects, seems struck with the sense of the true notion of the moon's shadow cast on the sun. Yet, as his holy books teach otherwise, he cannot admit this explanation without giving the lie to them and their tale of the dragon. "Sahib," says he, "that must be in England," the shadow effect, "but here it is different, because our books say so." I asked him how it was that the sun devoured by the *Rāhee* was shining brightly all the time in other places out of the range of the eclipse? This was a new idea to him. Yet he sticks, or pretends to stick, to the traditions of his fathers; though, like many other Bengalees, he knows much about Christianity and the Bible.

But, alas! we must be prepared to learn, that not only knowledge, but even profession, of Christianity among the natives of India must not be too much relied on. They may have escaped heathenism only to encounter the snares of Brahmoism, Rationalism, or Romanism; and last, but not least, even of Rome's handmaid Ritualism. Yea, the seeds of this last have been actually already sown in the mission field of Bengal. An enemy has indeed sown tares; and though the fruits are feeble at present, who knows how rank they may become unless God in mercy check them speedily? Poor Pundit Nehemiah of Benares, as you will doubtless have learnt before from the *Friend of India*, seems quite turned over to these so-called "Catholic" doctrines. Though for many years a convert to Christianity, and doubtless a humble-minded man, he has apparently sought in vain for peace in a self-denying, almost monkish life, instead of seeking it in Christ; and now he thinks that he has found peace at last in the "voice of the church,"—i.e. in the absolution of his sins by priests ordained in apostolical succession! His case shows us how anxious earnest men are to cast the burden of their souls somewhere off themselves; but we may almost weep when we see them cast it upon their fellow-men, instead of upon their Saviour. For they seem to forget that "cursed is man that trusteth in man, and maketh not the Lord his trust." In the meantime this new pervert is busily spreading his errors, and unsettling the minds of converts in more than one mission. He has also published a pamphlet full of this "other gospel," which is

not "the Gospel." It is a grievous fact moreover, which ought not to be hid, that the committee of the Society for the Propagation of the Gospel in Calcutta, and the authorities of Bishop's College, side with Nehemiah and the perverts which he has made, and the former, I believe, actually employ him as an agent. If this continues it will tell much against that society, which has already lost no little favour in England from its apparent sympathies with Ritualistic principles. It is to be hoped that the bishop, who is now absent at a distance, will, for the society's sake, interfere with such a direct part in the propagation of unsound doctrines.

The Madras papers relate the celebration of a Romish festival of St. Anthony, in which the rites of the church were mingled with such songs as "We won't go home till morning," &c. If Popery is heathenish in Europe, it is grossly so in India, where Hindoo images do duty for Romish saints, and the sound of the *tom-tom* honours alike the Virgin and heathen deities.

But to revert to Ritualism, I think there is no doubt that it does not take in India with the mass of Europeans, military, official, or non-official. They dislike it, with few exceptions, and leave the innovators alone in their glory with empty churches. Of course these "Catholics" think themselves persecuted, because they are not well received; and so do the Fenians with their new political ideas! But who are the aggressors? whose fault is it? Our great fear in India, and I suppose with you in England too, is that the revulsion which these priestly assumptions and palpable false doctrines cause, will drive many to a general indifference to religion altogether. Yet the Word of God cannot fail, nor will the truth of Christ diminish in the hearts of his sealed ones. Nay, the passing trials will bring out their faith more vigorously, and prove and prepare them for yet greater trials which may be at hand.

China.

THE Rev. Joseph Edkins, of the London Missionary Society, writes from Peking:—

A printer was engaged in cutting the blocks of the "Hundred Questions on Christianity," a tract prepared by Rev. J. Stronach some years ago. As he cut he meditated on the doctrines presented, and felt them to be good. He was, after our usual probation of three months, baptised. Since that he has exerted himself to obtain

entrance to the blessings of Christianity for his wife and two children, who will be, probably, all soon received. His new ideas have made him unpopular with his neighbours, and he thought of moving to another street, but I urged him to remain where he was and wait till they grew accustomed to his new fashion of abstinence from idolatry.

Another convert has been for some years in an incense shop. His master, on finding that he frequently occupied his time with attendance at Christian worship, was displeased, and when he learned that he meditated baptism refused to allow him to remain in the shop. He insisted on his taking an oath in presence of the shop idols that he would not become a Christian, at the same time he was to stamp under foot the sign of the cross, and make a prostration before the idol. The young man preferred to leave his employment, and is now seeking another place, where, as a professed Christian, he may carry on trade, not repugnant to his new convictions.

An aged man of Shansi province, who has shop property in Pekin, has been for some months an eye patient at the hospital, where his general bearing and apparently sincere attachment to Christianity attracted the attention of Dr. Dudgeon. He has acquired considerable acquaintance with the Scriptures from listening daily to the hospital preacher. Being a man of property, he is likely on his return home to Shansi to effect good among his neighbours, whom he says he will do his best to bring within the fold of the Gospel.

At the west chapel three brothers are candidates for baptism. They belong to the city of Tientsin. The two younger are busy reading our books; the elder, the head of the family, has established Christian daily worship, and has produced on the little Christian community at the west chapel a very favourable impression. They are not yet baptised.

One of our female church members, a servant in the British Legation, has given us great satisfaction by her assiduity in learning to read. After a year's endeavour she knows the hymn-book by heart, consisting of about 110 hymns. She is always happy and obliging in manners, and her love for reading conveys a good impression to those around her of the character of our converts.

The last letters received from Dr. Dudgeon were from Takoo. He was then on board a sailing vessel waiting for a wind to go to

Neuchang. He was in good spirits, but anxious to be home again at his work and with his family. The chief enjoyment he was anticipating at Neuchang has been taken away. Our common friend, Rev. W. C. Burns, has been taken to heaven. He died April 4th, after three months' illness, at fifty-three years of age, of which twenty-one had been spent in China. "A good man, and full of the Holy Ghost." He was greatly endeared to the missionary circle in Pekin, and was very highly respected by the converts.

He had with him one of my people, baptised here three years ago, to assist him in preaching. It was Mr. Burns's dying request to the English and American residents at Neuchang, that this native Christian should be supported by their contributions till a letter could be received from Mr. Matheson, who would say whether the committee of the English Presbyterian Mission was prepared to send a missionary to Neuchang to supply Mr. Burns's place. This the foreign residents will do. We all hope that the great wish felt by our departed brother, that there may be in Neuchang "some one to care for men's souls," will not be left without accomplishment, and that the appointment of a missionary will be facilitated by the temporary arrangement entered into for the support of the catechist.

[We may state that the Irish Presbyterian Church is sending the required missionary.]

ORDINATION AT FUH-CHAU.

The Bishop of Victoria writes in the *Church Missionary Intelligencer*:—

I have to speak of the ordination upon Ascension-day in the city church of Fuh-chau. The candidate for deacon's orders presented by the missionaries is the Rev. Wong Kiutaik. He has been a baptised Christian eleven years, and during the greater part of that time has been in country stations, but chiefly in the city of Fuh-chau, a catechist, reading the Scripture, conversing with and preaching to his heathen countrymen. He was at one time a painter on glass; and though not a graduate B.A. in Chinese classics, is a well-informed and educated man. His reading is very clear and impressive; his preaching both in manner and matter is excellent; and the diocesan register contains his "Declaration of assent to the Thirty-nine Articles of Religion," written beautifully in Chinese character by himself. In appearance he is somewhat slight, self-possessed and polished in address, with a calm eye and pleasing

countenance—a Chinese gentleman whom no European clergyman need be ashamed to acknowledge as a brother. He seemed very pleased as, at the commencement of the service, he was conducted to his seat before the communion table by his friends the missionaries, who seemed quite fond of him. It was, I think, the first time they had seen a Chinaman in Chinese costume put on his surplice and tie on his bands, and appear in ministerial dress in presence of his brethren. The ordination charge was given by myself. It was given by me in English, and rendered into Chinese by Mr. Wolfe, and listened to by Kintaik and both English and Chinese with great attention.

The service was, of course, conducted in Chinese; the ordination questions, by myself in English, being put to the candidate by Mr. Wolfe in Chinese; and his replies in Chinese were rendered to me in English by Mr. Cribb. Thus all parties present, English and Chinese, thoroughly understood and joined in the whole service. After ordination, Wong Kintaik read the Gospel and administered the cup to his country people in the Lord's Supper. The greatest interest was taken by all present—some of whom were missionaries of other societies than our own—in the ordination of this native clergyman, who, not only within our own church, but among the missionaries and converts of other Christian bodies also, and among the heathen around as well as the native flock to whom he is to minister, bears a most irreproachable character, and to whom they testify their respect and best wishes.

Japan.

BISHOP WILLIAMS, of the American Episcopal Board, has recently visited Japan, and gives his impressions of the state of the country, and the opening for education and missions:—

Very remarkable changes are taking place in Japan. As has been anticipated, the Daimiyos, or several of the more powerful of them, seem determined to abolish or greatly modify the power of the Tycoon, and elevate the Mikado to his legitimate position as emperor *de facto* as he is *de jure*. For more than 200 years the Mikado has been a nonentity, leading a life of seclusion, kept almost as a prisoner of state, and bound by the strictest rules of etiquette, which prescribed nearly everything he could or could not do. In the meantime, the government has been

administered by the Tycoon and council of state; some more important affairs being referred to the Mikado for approval. This approval, however, has been only a matter of form, and where he has refused his consent to any measures, probably they have gone contrary to his wishes. This was the case with regard to the treaty made by Commodore Perry, which opened the way to intercourse with western nations. It was referred to the Mikado, who, at the suggestion of many of the larger Daimiyos opposed to the opening of the country, positively refused to give his consent. But the Tycoon's government concluded the treaty without his knowledge, and in the face of his decided objections. This, of course, has been the source of much of the ill-feeling and many of the difficulties which have since arisen in the country.

The Daimiyos were compelled by Gongen Sama, the successor of Taiko, to reside at Yeddo six months in the year, and were not permitted to take their families with them when they visited their provinces. They were kept virtually as hostages—guarantees for their good behaviour—pledges that they would not attempt a revolt in their absence.

The more powerful Daimiyos have long felt very restive under such treatment of the Tycoon, whom they looked upon as one of their peers, only a Daimiyo like one of themselves, and since the late treaties they have forced the Tycoon to consent to their residing permanently with their families in their own provinces. They have been drawing around the Mikado, evidently with the intention of elevating the Mikado and weakening the powers of the Tycoon.

Many of them have been further dissatisfied with the policy of the Tycoon in opening ports only in his own territories, by which all export and import duties go into the treasury of one they look upon as a rival, and in some cases as an enemy. They desired that some new arrangement should be made. Either allow us to have open ports also, or open no more; and some say, close those already open. The opening of Hiogo and Osaka on the first of January brought matters to a crisis, and the Mikado summoned a council of princes to determine the future policy of the country. Stotsbashi, the present Tycoon, unwilling, probably feeling unable, to withstand the strong coalition which has been formed against him, resigned his office; but his resignation was not accepted by the Mikado. A number of the princes have assembled in Miako,

but as others have not yet arrived, the deliberations of the council have not commenced.

Pending the meeting of the council, three of the Daimiyos, more opposed to the Tycoon—Satsuma, Chooshu and Toza—have taken a step which almost amounts to a *coup d'état*. They have placed their troops around the Emperor's palace, virtually taking possession of the Mikado and stopped all intercourse with the Tycoon. Probably they would excuse themselves by professing that they only wish to prevent any undue influence of the Tycoon from being exercised on the mind of the Mikado, so that he may express his own opinion with entire freedom. The true explanation is, that they hope to persuade him to give his countenance to their policy, and to abolish the Tycoonate, or at least modify the present anomalous form of government.

It is not easy to foresee what will be the immediate effect of all this. Eventually it will lead to a more liberal policy. As the present Tycoon has been very favourably disposed to foreigners, they may, for party purposes, adopt temporarily a different policy; but as they are men of liberal views, they will doubtless after a time advocate a much freer intercourse with western nations.

All of these changes tend to the furtherance of the Gospel. The unrestricted opening of the country to the spread of Christianity will very probably be effected by the independent action of the princes. From all I can learn from missionaries, merchants, and intelligent Japanese, there is, I think, no doubt that I can go to some of the provinces with free permission to teach Christianity, provided I would give instruction several hours a day in English, mathematics, &c. In fact, an officer of rank, who has just returned from America, where he had been sent by his prince to make purchases and gain information, expressed a very earnest wish that I should come to his country to live. His prince is one of the most liberal in Japan, and would no doubt welcome me. Several years ago, the father of the present prince presented a memorial to the Emperor, and, among other recommendations for the advancement of the country, said, "The so-called corrupt religion of the western ocean is a different thing from the Christianity (the R. C.) of former times. Were Japan to adopt and practise it, I am of opinion that no sects would arise to ruin and damage the country."

The missionaries are much more open and free in their intercourse in instructing the Japanese than when I left the country. Mr. Ballagh, of

the Dutch Reformed Mission, gathers a number every Sunday morning in Dr. Hepburn's dispensary, for prayers and instruction in the Bible. The Sunday morning I spent in Yokohama there were about fifteen present, and they were remarkably quiet and attentive. Most of them had their Bibles open, and followed his explanations very closely. When the dispensary, now in course of erection, is completed, they propose to instruct the patients who come every morning for medical advice.

At Yokohama Dr. Hepburn, Mr. Ballagh, and Mr. Thompson are engaged in translating the New Testament. They work together every morning, and have translated as far as the twentieth chapter of St. Matthew's gospel. They all expressed a very earnest wish that I could be there to assist in the translation.

Mr. Verbeck, the only Protestant missionary in Nagasaki, teaches, several hours a day, a government school. He feels much encouragement in the great work he is doing, and some facts he mentioned are full of interest; but he would not like to make public the particulars of his work at present, as there has lately been some excitement at Nagasaki on account of the Roman Catholics.

The Record, of the American Presbyterian Board, states:—

Dr. J. C. Hepburn, at Yokohama, speaks of the internal troubles in this country as very great, and likely to continue until the power of the daimiyos, or chiefs, is broken, and the country is united under one head. He also refers to the adoption of western ideas as to dress, furniture, &c. by many of the Japanese. He found a native gentleman, whom he had lately visited, on a bed, with sofa, centre table, astral lamp, bookcase, &c. in his parlour, where a few years ago would have been found nothing but mats on the floor—no furniture of any kind. Dr. Hepburn reports the building of a dispensary and chapel on the mission premises, at a cost of 1,100 dollars in gold—800 of which were generously given by friends in Yokohama.

Micronesia.

MR. STURGES of the American Board writes, from the principal island, in the *Missionary Herald*:—

Last night we returned from a tour of the island, the first I had made with my family for

some time. We found the people everywhere flocking in to see us, and hear our teachings. They have now, on the northwest side of our island, what has long been needed, a meeting-house. We have agreed to return there and hold the communion-services two weeks hence. As I preached to the great crowds gathered in their new church, all giving the best attention, I thought how wonderful is the preaching of the Gospel to reform savages. The church stands on the very spot where, thirteen years ago, I came near being robbed; the very men who then had their muskets ready were before me, and giving the most undivided attention.

The Mountain Patriarch.—And there sat, at my feet, good old Simeon, the "Mountain Patriarch," his face all radiant with heavenly smiles and *thought*. How changed since he first visited us at our station in 1859! Our cook's wife had gone up there and told of the wonders she had heard at the missionary's house. He and his wife crossed the mountains, visited us, heard of the Saviour, and carried the news back to his people. After a while others were charmed by the songs and teaching of the strange religion; a meeting-house was built; I visited them, married, baptised, and formed them into a Christian society. Oh, how my heart filled with joy and hope as I looked into the face of that good old man, listened to his address, and thought of the changes in all that region. That little rill from the mountain, what a stream it has become, and what fragrance all the fields around send forth! I have never had such a strong conviction that the Gospel will yet save this people from extinction. Many there, who were almost gone years ago, in their filth and revelling, are now strong men and women; and this is most apparent among the chiefs. Those who have abandoned the kava are so much improved in looks—now looking like not only working but *thinking* creatures—that we wonder others are not more ready to abandon it.

We seem to have reached what may be called the second stage in our work. The great mass of the people have abandoned heathenism, and religious ceremonies and teachers are hardly more here than witches and witchcraft in New England. We have Christian communities in all parts of the island, scarcely a neighbourhood where there are not praying ones; our church members are everywhere; but how like some whom the apostle addressed as doing the things not to be named among the Gentiles.

United States.

It has been noticed of late that the Pope is constantly increasing the number of American bishops. It is now suggested that this great increase has been made at this time chiefly with reference to the approaching œcumenical council, and is designed to strengthen the power of the Pope in that body. As all the bishops are invited to become members, it is feared that the liberal policy adopted by Austria and other European Catholic powers will deter European bishops from the unqualified support of all the demands of the Pope, especially of his asserted supremacy over all governments. The American bishops, on the contrary, are completely independent of the government, and are therefore to be fully depended on to support the Pope in the most extravagant assertion of his sovereignty over every power in the world. Hence the importance of the multiplication of bishops in this country, just as rapidly as the money can be demanded for their support. They constitute the body-guard, and may become the forlorn hope of the papacy.

The late convention of Young Men's Christian Associations at Detroit passed a resolution giving their sanction to a scheme proposed by the Rev. Henry C. Riley, an Episcopal clergyman of New York, for promoting evangelical missionary operations in the Spanish-American countries. A company of young men in New York have formed a society of their own, in co-operation with Mr. Riley; and they intend to co-operate, as far as possible, with such evangelical organisations as they can find or create in Mexico and other Spanish-speaking countries. There are 40,000,000 of people on the two continents and the adjacent islands of America. These young men are assured that the way is open in several of the leading countries beyond all that is generally known or believed among us; and, for an instance, they state the following:—

"In the city of Mexico they have an organisation for evangelical work, including men whose names have long been towers of strength for civil and religious liberty, both on the battle-field and in their legislative halls. This body has forty auxiliaries in the large cities and towns of the republic, and is throughout as efficient a distributor of oral and printed evangelical truth, in proportion to the means at its disposal, and its knowledge of methods of work, as can be found in the world."

Jamaica.

THE following letter from the Rev. W. Carlyle, Brownsville, Jamaica, throws much light upon the relations of the negroes to the planters, and the advantage of missionary influence. Such an event, as here described, might, if such influence had not been employed, have led to as serious conflicts as in St. Thomas-in-the-East :—

One of the Africans, who is a member of Brownsville church, came to me in great trepidation, carrying with him two or three macheteats (which are a kind of sword used here for agricultural purposes), and expressing great fear that there would be a serious disturbance at the settlement of Occasion Hill, on account of an attempted seizure for rent of one of the people's hogs. He said that the man owed no rent, and that the bailiff had knocked down and struck the wife of the person to whom the hog belonged. On hearing the woman's screams, a number of men came running to the place, and the bailiff, fearing violence, fled for his life. The people, without violence, disarmed his three attendants. It was their macheteats he brought to me.

As I could not conveniently accompany him to the settlement, I told him, that if any of them were carried to Lucea on trial, I would endeavour to attend.

A day or two after, six armed policemen came to apprehend the parties. As soon as the people heard of it, they came to me, and without a word of complaint, surrendered themselves, and were carried off handcuffed. After a few days, I went down to Lucea, and was glad to find that Mr. Campbell could be present at the trial.

Two magistrates, who were planters, were on the bench. The gentleman who had sent the bailiff to make the levy was also a magistrate of long standing. He commenced by describing in pompous terms the large sum he had paid for the estate, and the ingratitude of the people in refusing to pay their rents. He then accused the people of having made a furious attack on the officer and his attendants. I had never heard before the particulars of the onset, and was not a little alarmed. The bailiff was then called as witness, and he gave a frightful account of the violence of the people, and described them as a furious and armed mob, who with loud cries threatened to murder them. He, in the heat of the assault, managed to mount his horse, and galloped off, followed by women beating him with sticks. The case now became very serious, and

I feared that all of them would be severely punished. Every new witness made it more and more alarming, and I did not know what to do. None of us could be allowed to speak, and they had so managed the case, that the whole party of seven stood as prisoners at the bar, and could not therefore open their mouths in their own defence. It happened, providentially, that there was a young solicitor present, and Mr. Campbell suggested that he should be employed in the people's defence. I got him called, and offered him one pound sterling to conduct the case, and gave him one or two hints, which he very readily improved upon.

On being shown the papers for their apprehension, he immediately discovered that, although the prisoners were all ranged in one party, there were two summonses issued; one for three, and the other for four of the party. This was a most fortunate discovery, and he immediately insisted that the parties should be tried separately. Each of the parties could now give evidence for the other. New light began to dawn upon the matter. The people thought the person levied upon owed no rent, and this not without good reason; for, in the cheque-book given him by his own employer, it appeared that the rent was fully paid. Then they suspected that the paper he produced, giving him power to levy, was false and illegal, and they were confirmed in this suspicion by his refusal to show them the document. Then the whole party who came to levy were armed with macheteats, which strongly excited the suspicion of the people that they had come to act with violence, as they had done on a former occasion. The husband was not at home when the party arrived, and the wife refused to give up a valuable hog, for which he had refused three pounds a few days before. A scuffle ensued, and the wife was knocked down, and struck by the bailiff. In the meantime the hog got off and could not be caught. By this time a number of people had assembled on hearing the female calling out murder, and among the rest the husband, who was not a little angry when he heard of the treatment his wife had received, and of the errand on which they had come.

It appeared that not one of the people was armed with a macheteat, and that not a blow had been struck, unless it were by the woman who had been so barbarously treated. I was now, at the request of the solicitor, called to the witness-box, and gave testimony that the man they had placed as the ringleader of the party, and the

most guilty of all, was truly a peacemaker, and had run to me with the machete of the assailing party to prevent mischief. I also told the prosecutor that none could know better than he the unlawful attack which had been made upon the same people a year or two before, for he was the presiding magistrate, and had found that the assault, made professedly on legal authority, was altogether unlawful. The levying party had on that occasion broke down some of their houses, and had, with the utmost violence, carried off all they could seize. The prosecutor (who at that time was not a planter) laid heavy damages upon the levying party, and told the people that they could have lawfully resisted them, and driven them from the premises. But although damages were awarded to the people who had been levied upon, it was a very long time, and after great difficulty, that they obtained their rights. I told the prosecutor that it was fear of a renewal of the former unlawful violence that led them on this occasion to resist. The presiding magistrates began to see the matter in a new light, and let them off with a very trifling fine.

Who can help seeing the hand of God in all this? The presiding magistrates would probably have sent the whole party to the penitentiary for months, if I had not been there. And being there, I could have done nothing to help them, if Mr. Campbell and another friend had not suggested employing a solicitor. If the solicitor had not been there to undertake, at a moment's notice, the case, and if he had not been very well educated, and smart in taking advantage of all circumstances, or if I could not have brought forth my testimony, the whole of these seven persons would have undergone a long and severe punishment, which would probably have injured them for life. God, I believe, had heard the cry of the strangers and helpless, and brought about most unexpected deliverance.

It was the presence of Mr. Campbell and myself who had also saved them from distress on a former occasion. The magistrates on the bench were, I think, both fair and honourable men, and willing, though planters, to do justice to the prisoners. But it must be manifest to all that great changes are required in conducting the proceedings of the court; and we have great cause of thankfulness that our present governor is doing what he can to accomplish this most desirable object.

NEW CHURCH MISSION TO THE NEGROES.

(From a Special Correspondent.)

Having been a subscriber to your valuable periodical for some years, it has been to me, as to many others, a cause of deep regret that *Christian Work* has so little to record regarding the emancipated population of our West Indian possessions. Why is this? Now that their bodily shackles have been removed, is the interest of the Christian church to relapse into what it was a century ago? God forbid. The truth is, that immediately before the period of their emancipation, anticipations of future success were far too sanguine that the spiritual results desired would immediately follow. And men's minds were so intoxicated with the new era of freedom, the effects of which continued to unsettle them for a considerable time, that an apathetic influence imperceptibly stole over the missionary bodies of denominations then in the field, and which unhappily pervaded their work for many years to come. Hence the period of the unhappy outbreak at Jamaica. It was almost universally admitted that the preceding period of nearly thirty years had been one of *retrogression*, and not of progress, generally in Jamaica.

The object which the writer has in view in calling attention to the subject, is not to discourage the Christian church from a retrospect of the past, but to evoke aid in behalf of those efforts which have been set on foot, and to which we heartily wish success in the name of the Lord, for revivifying its slumbering energies, and overtaking, in some degree, the shortcomings of the past.

Amongst other efforts which have recently sprung up in this direction, is the Home and Foreign Missionary Society of the Church of England in Jamaica. The Bishop of Kingston, with whom this movement originated, wisely considering that every step taken in the spiritual regeneration of that country must, if to be accompanied with the Divine blessing, be founded in a comprehensive missionary scheme, embracing not Jamaica alone, but Africa also, has stated, "That the furtherance of missionary operations in Jamaica, Africa, and other places which may from time to time be determined on, shall be a fundamental object of the society."

The friends of the negro race will rejoice at this step in the right direction, and gladly peruse a few extracts taken from the last report of the society. Thus:—

"Our society has a twofold mission, pastoral or home work, and the support of mission work

in Africa. In behalf of the former object a large proportion of the society's funds is expended. Of late years our work at home has very much altered in character; new districts have opened up in our mountains and valleys. Families, who formerly derived a livelihood as estates' labourers, have, since the abandonment of estates, been obliged to adopt a new mode of life. Cutting down the woodlands they have settled in great numbers in mountains, and have formed townships in very distant and inaccessible localities. In these townships are to be found, as a matter of course, all the elements of human nature—habits of drinking, swearing, gambling, cockfighting, wakes, superstitious practices, bad living, Sabbath-breaking, &c. Our church would become traitor to her Heavenly Master were she to neglect to send Christian instruction into these localities.

"For this end our society works, and in hitherto neglected parts of the country it has established catechetical stations, and also aided schools.

"The employment of an effective lay agency, in subordination to the parochial clergy, and to assist them in their work of teaching and visitation, has been for a long time the subject of anxious consideration among the committee.

"The committee also hoped that the great church societies at home, and philanthropic individuals who had already done so much in the cause of negro emancipation, would make another effort in behalf of the spiritual needs of Jamaica at a crisis when—as was well known—her own material resources and means of self-help were reduced by a variety of circumstances to the lowest ebb.

"The responses thus elicited from the Church Missionary Society, and the Society for the Propagation of the Gospel in Foreign Parts, have been already partially made known to the public, and demand a special notice from the committee in their present report.

"The reply of the former society is contained in a letter from their venerable secretary, the Rev. H. Venn, addressed to the Bishop of Kingston, under date of January, 1867. In this valuable document, for which the committee tender him their sincere thanks, the inability of the Church Missionary Society to resume their pecuniary connection with Jamaica is compensated by their kind appreciation of our difficulties, their hearty assurances of sympathy, and their cordial expression of good wishes for the success of the church and clergy of this island. The committee are

thankful for the valuable suggestions of Mr. Venn for training native catechists, and opening the way for a black ministry. In most of these suggestions, as well as in the object which they have in view, the committee heartily concur, and they will find Mr. Venn's advice of real assistance in carrying out the scheme which they are now preparing to adopt.

"The prospect of a more extended employment of trained catechists, and the best means of providing and preparing such an agency, is a subject which the committee would again and again urge upon the members of our society. Its importance has become more urgent from the fact now generally known, that it is the settled policy of the government to reduce largely the number of the clergy in the Established Church. The diminution has already been carried out to such an extent, that the staff of clergy which about a year ago amounted to 96, has been now reduced to 76.

"This inevitable change will necessitate the employment of an increased number of catechists and schoolmasters; and the duty of seeking out and training fit persons for these responsible offices seems, under the providence of God, to devolve largely upon this society. To this end the bishop asks and expects its co-operation; and the committee would invite each member of the society to take a deep and renewed interest in this special department of our missionary field; to be frequent in prayer, that able and willing men may be found to labour in it, and to exercise a liberality commensurate with the necessary demands on the resources of the society. In doing this we trust our appeal will not be in vain.

"We now proceed to give a short account of some of the stations at present supported by the society:—

"*Moore Town.*—The station of Moore Town has but lately been taken up by the society. It is most beautifully situated amid the mountains of Portland, and at the foot of the famous Cunha Cunha pass. Many springs and rivers have their origin in this vicinity, and the Maroons live amid the sounds of many waterfalls. Wild hogs abound in the mountains, and the ring-tail flaps its heavy wings in the surrounding woodlands. In former years Moore Town was the seat of an island curacy, and possessed a church and parsonage house. But this curacy was removed to a more populous district, and until the society took up the station it was totally neglected. If, therefore,

superstition and ungodliness reigned, was it to be wondered at? Living afar from the centres of civilisation and the sound of the Gospel, it is a matter of surprise that the Maroons are as teachable and as kindly disposed under religious instruction as our catechist, Mr. Johnson, reports them to be. There are in Moore Town about 1,000 inhabitants, 140 communicants, and about 111 children in attendance at the day-school.

"We have great confidence in our catechist, and feel assured that for his Heavenly Master's sake, he will do his best in the district under his charge. He reports good attendance on Sundays, attention at school, an increase of marriages, which report is proven by correct statistics. The Maroons have restored the roof of their church, the former one having fallen in through decay, and have done much to provide all internal fittings. They have been most energetic and successful in asking for subscriptions towards this object."

The society occupies fifteen other stations, and appeals for help for *nine* besides, which call loudly for assistance. How greatly that aid is needed may be found in the simple fact, that in a country so physically constituted for the purposes of travel as Jamaica, there should be seventy square miles, containing 5,000 souls, assigned to each of the clergy.

But the report, after noticing more fully than is presently convenient, proceeds briefly to touch upon its African work:—

"On the 3rd of July a grant of £50 was made to the Barbadoes Missionary Society, on behalf of the West African or Pongas Mission. Archdeacon Parry thankfully acknowledges the same, and sends fifty copies of their last interesting report, which the secretary will be glad to forward on application. The archdeacon adds that 'the only change during this year has been the sending two young men in April last from our mission house at Codrington College, to reinforce Dupont. The bishop of this diocese desires, as far as possible, to give our mission a general West Indian character, and to place its work on a footing which shall worthily represent the missionary efforts of the whole West Indian Church. We shall be very glad, for instance, if your society could undertake to maintain one new station (as at Kissing or Lisso) in connection with our mission. We have promising men coming on for the work, but we want more funds.'

"The sum of £63 was also transmitted to the Church Missionary Society in London, on behalf of missions in that society's African field. The

Rev. Henry Veun, honorary secretary of the society, has most kindly acknowledged its receipt. After expressing his thanks he proceeds to say, 'As we wish to make this remittance a marked link in connection between our late West Indian and our African missions, we purpose to appropriate it to the building of churches in Lagos, where the natives themselves have made large contributions, and will be prepared to recognise the fraternal token from a distant land. I send you an account of the laying of the first stone of one of the churches to which your donation will be devoted.'

In conclusion, the society is firmly persuaded that home and foreign work are scripturally united, and that the blessing resulting therefrom is twofold. We press upon the members of our church especially, and upon all who are interested in the future well-being of Jamaica in general, and those who are not insensible to the strong claims of Africa to their great and unchanging responsibilities to the negro race, the claims of this society. We would plant its cause down amidst the first elements of their Christianity, that it may spring with their renewed nature, and, nurtured by the Spirit, may increase with their growth towards the perfect man, working annually—daily, under the influence of a sanctified will, to the benefit of the world, and the glory of God.

J. M. T.

Cheltenham.

P.S.—Subscriptions or donations might be sent to the Colonial Bank, to the credit of its Jamaica Branch, on account of the Bishop of Kingston.
—J. M. T.

Ireland.*

(From our own Correspondent.)

THE Irish archbishops have both delivered their charges; and both have naturally occupied them with the threatened disestablishment of the Irish Church. Ireland, the primate said, was but part of a great kingdom; and, although the Irish Church was in a minority in the island, it was the national church of the kingdom. If that view was surrendered the union in effect would be dissolved. To have no establishment in Ireland would be a revolution subversive of all the principles hitherto considered essential to good government. He would not affirm that the Irish

* This letter arrived too late for insertion in its proper place.

bishops at the Reformation conformed in sincerity or in faith; but suppose they did not, they did what was required of them, and conformed exteriorly to the law. It was said [that the church had failed in its mission; but the historic names of the country, and the majority of the learned professions, mercantile classes and skilled artisans, belonged to it. Instead of supporting it, the state had thrown difficulties in its way; it had received but little aid from the state. Disestablishment would array the population in two hostile camps. Disestablished, they would be unable to maintain an adequate ministry; and he feared that in a great part of the country the result would be their extinction. He could not say that disestablishment was impossible. If it took place, he urged the clergy to adhere to the royal supremacy. The legislature might confiscate their possessions, deprive them of their civil rights, take from them the position and benefit of their salutary laws, but it could not sever them from the national church—it could not change them into a sect.

Archbishop Trench commenced with statistics. During the last three years four new churches had been consecrated in his diocese, and seven new churches had been built in place of old; one new church is building, and two parish churches are rebuilding. In one church there is, daily, morning and evening prayer; in four, morning prayer; and in nine, prayer on Wednesday and Friday; but in twenty-six there is still no afternoon service on Sundays. In nine churches there is "weekly celebration of the Holy Communion"; in twenty-eight it occurs twice or thrice a month; in five, less than twelve times in the year. The number of communicants last year was 14,731; last Easter, 13,138. The memorial to convene a synod of the church was signed, he said, by between 300 and 400 names of great weight, and was about being granted when the law officers interposed with difficulty about the Queen's writ. He regretted there was no room in the synod for the laity. They should consider how the laity might have their voice in the administration of church affairs. Let them be called to take an active part for the church, to labour and make sacrifices for it; as for the agitation to disestablish, it was produced by the Fenian scare. Then the Roman Catholics did not claim the endowment of which it was said they had been unjustly deprived. It was an illustration of the evil eye, which did not so much wish more for itself as less for another. If the Established

Church was an insult and a badge of conquest the presence of the Protestant landlord was much more an insult. As for the endowments, they were bequeathed for setting forward the true religion of Christ, and they were now used for that end. Nor should it be forgotten that the state was as much committed to the Reformation as the church. If they were taunted with their little progress, it should be remembered that the Church of England had prevented neither the growth of nonconformity nor home heathenism. Their position in Ireland was peculiarly difficult. In 1641 they lost 40,000 by the rebellion, a number that, in the natural increase of population, would have quadrupled. The government, too, had made the spiritual interest of the Irish Church subordinate to political objects. Then a vast number of the Roman Catholics had an apprehension of the true character of the benefit of Christ's death, and which they had from the leavening of the Irish Church. The Church of Ireland was the great obstacle to the advancement of Rome. What did she care for the dissenting sects? She knows that, once the church was got rid of, she could lick them up as an ox licketh up the grain. Nor would the Romanist be conciliated. There would still be discontent; there would be more than the present bitterness; for the point of difference between the Roman and Reformed Churches lies deeper than any mere question of state endowment. Deprived of a national church, the state would no longer be able to have national petitions put forth for deliverance from disaster, or for blessings and mercies from heaven. The voluntary system might and did succeed in the United States and Canada, but in the Irish Church they were met by the stiffness of old age, and the habit of self-support had been long in abeyance. Under the voluntary system it was said they might have freedom; but the freedom might turn out slavery. There was the bondage of our own caprice, of congregations, of the newspapers, of party.

The long-expected report of the Irish Church Commissioners has just appeared. It estimates the annual net revenue of the church at £581,000; the numbers at 693,357; the beneficed incumbents at 1,509; and the stipendiary curates over 500. There are 1,074 benefices with a net income of under £300; of these, 421 are under £200, and 297 are under £100. Forty years ago there were 4 archbishoprics and 18 bishoprics; there are now 2 archbishoprics and 10 bishoprics, with

a net annual revenue of £58,000; and the commissioners unanimously propose a further reduction to 8 prelates, with a net annual revenue of about £30,000. Meath, Killaloe, Cashel, and Kilmore are the condemned sees. A majority of commissioners recommends only one archbishop (of Armagh), the Bishop of Dublin to have precedence over the other bishops. The primate would thus have £6,000; Dublin, £5,000 or £4,500; the other bishops £3,000 a year each, with an allowance of £500 a year for such as are in parliament. The 30 cathedral corporations would thus be reduced to 8; the 33 archdeacons to 17. They recommend, further, a readjustment of parochial divisions. Since 1833, 57 benefices have been suspended because there was no celebration of service in them for three consecutive years. It is recommended that such suspension be extended to benefices where the non-performance of service has lasted twelve months, and to those where the church population does not reach forty. A re-arrangement of the Board of Ecclesiastical Commissioners is recommended, and the other changes are of minor importance.

The movement for the revival of convocations is still continued, but no longer with unanimity. It is alleged that, as it was of the provincial synods the law officers expressed an unfavourable opinion, it may still be permissible for the crown to convene convocations. Two well-known clergymen—Archdeacons Stopford and Martin—have already declined to take action. In another direction, also, there is a want of unanimity. The Dean of Elphin and the Archdeacon of Raphoe have publicly professed themselves unable to oppose disestablishment. The ritual movement continues to attract slight attention, but has not

assumed any large proportions. It is chiefly dreaded for what it may come to. Some men of high standing, attending one of the principal churches, have recently protested against a certain chant, chiefly on the ground that it must be taken in connection with a number of other changes introduced one by one; and in another church, not far from this, *Oh, Son of Mary, hear us*, is already substituted by some of the congregation for, *Oh, Son of David, hear us*.

The successful opening of the Wesleyan College, and the brilliant inaugural address of its president, and the desire of the people of Belfast to pay well-merited honour to the distinguished services of Dr. McCosh, have led to a kindly and needful fraternising. Men of various creeds rallied round both the college and the professor, to wish success to the one, and cordial and kindly farewell to the other. Lord Dufferin presided at the entertainment to Dr. McCosh, and the address presented to him, along with valuable gifts, was headed by the Bishop of Down and Connor; while, among the testimonies borne to his usefulness and influence, one of the strongest was from the most prominent and learned Unitarian minister of the town, who expressed, also, personal thankfulness on behalf of two of his sons, "who had successively enjoyed the benefit of his instructions."

The college will have accommodation for thirty-six students and eighty boys, as boarders; a child, indeed, may enter in the *kindergarten*, and remain until his education for the ministry is complete. Other colleges may in time be expected to group themselves round the Queen's until the principal churches are represented, and the problem of combining united secular education with separate religious teaching is at least partly solved.

SUGGESTIONS AND REPLIES.

MEDICAL MISSIONARIES AS PREACHERS.

(To the Editor of "Christian Work.")

DEAR SIR,—I have been much perplexed by the article on Medical Missions in this month's number of *Christian Work*. Perhaps I do not quite understand it. I trust it may be so, for it is hard to conceive how two secretaries, at this time of day, should give expression to views that seem directly at variance with the teachings of the

Divine Word, the plainest lessons of their own history, and the dictates of common sense. The Great Founder of medical missions "went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people"; but any tendency we may

have to imitate Him is "*greatly to be deprecated.*" "The medical missionary," says this article, "is beset with the temptation to be the *preacher* as well as the healer; *it is a subtle temptation.*" The apostle does not hastily condemn the preaching of Christ even of "envy and strife"; but if an unfortunate medical missionary, in imitation of his Master, and from love to souls, should "preach the gospel of the kingdom," he falls into a snare of the devil—"a *subtle temptation.*" Paul felt so strongly the "yearning of his heart to see spiritual fruit of his labours," that he became all things to all if he might by any means gain some; but however strongly the medical missionary may feel that "yearning" over souls, he dares not gratify it in "*preaching* the gospel of the kingdom"—that would be to yield to a "subtle temptation," to "lose the substance by grasping at the shadow." That "yearning for spiritual fruit," which seems so dangerous, is a thing for which I pray, that it may be strengthened not only in myself, but in all my missionary brethren. When a youth applies to be admitted to the benefits of this insti-

tution, the thing after which I most anxiously seek is that dangerous "yearning" over souls. One of my most interesting daily duties is to strengthen that "yearning" in the young missionaries by giving them, under my own superintendence, suitable opportunities of "*preaching* the gospel of the kingdom." They are thus daily trained to "*preach*" the unsearchable riches of Christ—"a *subtle temptation*!" That it has startled me, and will startle not a few of my missionary brethren, to learn that if we are only well up medically we may realise all that can fairly be expected of us as *missionaries*, "*however mute*" we may be. But I cannot at present fully go into this article. These few lines may suffice to guard your readers against being misled by it; and I hope at some future time to return to the subject either in my own *Medical Missionary Journal*, or in *Christian Work*.

Yours truly,

W. BURNS THOMSON,
Superintendent.

Sept. 12th, 1868.

LITERATURE.

MR. THOMAS THOMPSON was a London stock-broker, who died a year or two ago at the ripe age of eighty.* Born in comfort, early in possession of large means, and simple in his habits, his life was evenly passed. He was excellent in all his relations, a large-hearted Nonconformist, and an earnest man. For all that his life might be rapidly dismissed; yet this little memoir, drawn up by the careful affection of his daughter, is well worth reading. The Christian workers who wrought together in the early decades of this century were a noble band of men, whose lives deserve to be embalmed in the religious memories of England. We know the clergymen best; but in Mr. Thompson we find a layman whom we could not afford to miss. No man could be more active, kindly, benevolent; and few men could get through as much work. At fifteen he was teaching in a Sunday-school—and he seemed to revel in Sunday-schools all his life. Then he

works as hard for the sailors as the Sunday-schools, and meets a characteristic answer from Rowland Hill, whom he asked to preach for the floating chapel: "stroking his chin, and shaking his head, he replied, 'I *must* preach for poor Jack.'" He works as hard for the Bible Society, as for the sailors: and before long he commences and sustains the London Missionary Society with as much vigour as if he thought of nothing else. "He originated the *Port of London Society*; raised the *Bethel Union* here and in America; he founded the *Home Missionary Society*: the *Merchant Seamen's Orphan Asylum* and the *Sailors' Home* owed their commencement to him; so did the societies for *Pastoral Aid* and *Special Services*. More than once he saved the resources of the London Missionary Society from defaultations, and set forward a scheme of juvenile effort which is now an established agency in the Church at large." For twenty-five years he worked at opening China; and chiefly through him the two and a half million New Testaments were provided for the Chinese. In 1816 he was spending his leisure going from village to village

* *Sketches from the Life and Character of Thomas Thompson.* By his Daughter, Jemima Luke. London: Nisbet. 1868.

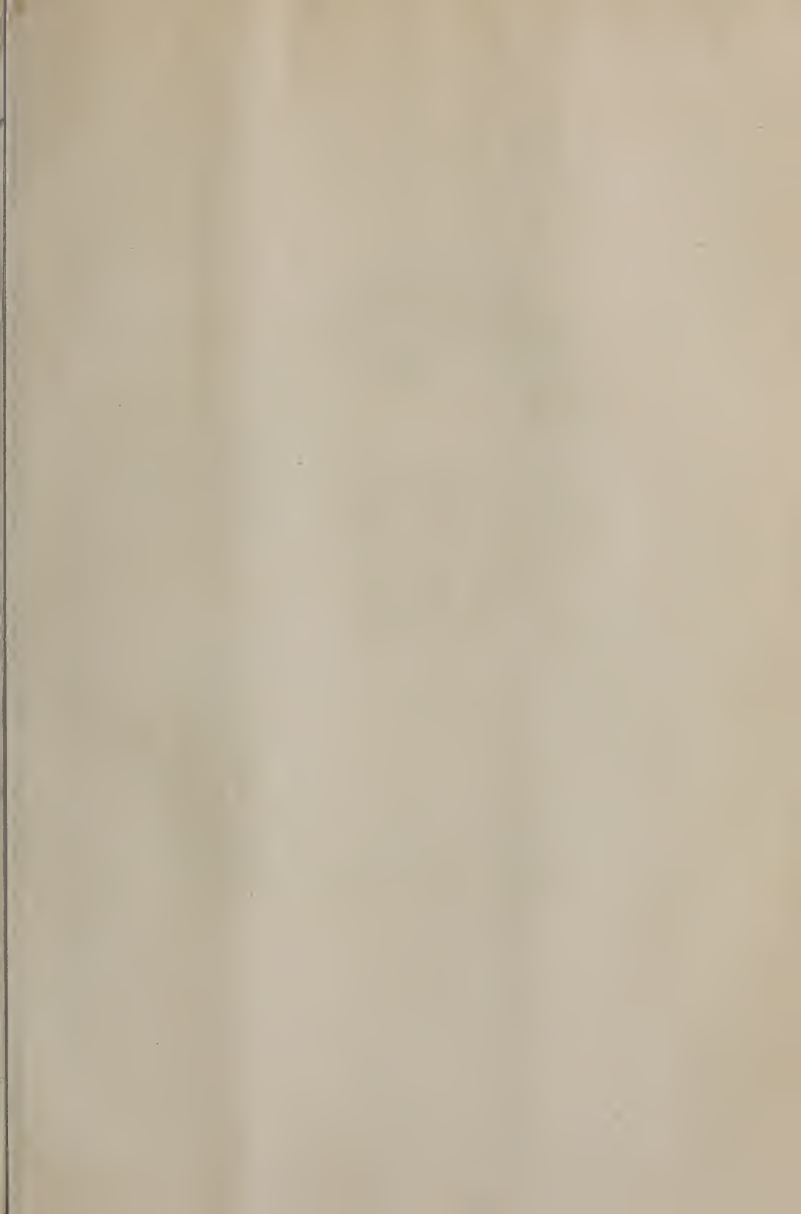
among the poor, almost every day to some cottage meeting, walking six or eight miles in dark winter nights, holding cottage meetings, collecting the children, and arranging for missionaries; and in 1865 he died, while working without flagging at a project for raising ten millions of penny Testaments. He consented once to take the chair at a Bible meeting in Tunbridge Wells: but immediately posted up a notice on his parlour window offering a tract to any one who would call at two o'clock. Conversing with those who came, he found that of 1,200 only seven had Bibles, and twelve Testaments; and by his statistics obtained an association for providing all the destitute poor of the neighbourhood with the Scriptures. "It was by this power of constant earnestness and goodness, the single eye, the loving heart, with prayer, faith, and courage, that he achieved so much." His engagements were continuous. At one time they were entered:—"Bible Society, first Monday in the month; public meetings on other Mondays; Port of London and Baptist Missions, on alternate Tuesdays; Home Missionary Society, every Wednesday; Streatham Cottages, every Thursday evening; Lambeth Sunday School Union, second Fridays; Sunday School Union, third Fridays; Maze Pond, fourth Friday; Brixton Hill Cottages, Friday evenings." The correspondence in which he was involved was unusually large; yet, with these occupations, he found opportunities for kindly acting to the poor and outcast. "During his entire London life he wore unusually large coat-pockets, and no change of fashion or jests could induce him to alter the style. These pockets were to carry oranges and apples and children's books. There were many poor orange and apple women who had stalls upon his daily beat. At the close of the day he would notice which of them had been the least successful, and often would he rejoice the heart of some poor woman who had been watching all day in the biting wind or drizzling rain, by clearing her stall and sending her home with a light step to her waiting and hungry children. If he met a little girl carrying an infant, he would give her an orange 'for nursing baby so nicely.' If he overtook the children carrying a clothes-basket, he tossed one or two oranges in 'for helping mother.' With every orange came a book." A more kindly and benevolent life could not be conceived, and the vast amount of good which was wrought in it conveys a powerful lesson to both busy and idle men.

Mr. Douglas contributes another book to a vexed and difficult and delicate subject, with this peculiar value—that, while most recent works on the ministry have treated of the parish, he confines himself to the Nonconformist pastor.* There are admirable and suggestive hints scattered through this treatise; and though it is intended "chiefly for the theological student," there are few clergymen who will not find in it both stimulus and wise rebuke. Mr. Douglas has much to say in favour of committing sermons, and little for the reading of them. The chapters on "Pleasing the People," "Being in a Minority," and "Avoiding a Sectarian Spirit," are full of practical good sense and Christian manliness, and such questions as "Clerical Recreations" and "Covetousness in the Church," not often discussed in such connections, will interest many. It is an able, thoughtful, and manly book, that will hold its own against treatises of more pretence and repute.

A special phase of this large question is pleasantly treated by Mr. Wynne in a capital story, written to bring out the practical working of the Roman-Protestantism with which we are now threatened.† An easy, comfortable rector finds his church almost deserted. Casting about for expedients to refill it, and caring for his dairy and his peaches more than his real work, he hits upon a curate. His family suggest a High-Churchman. The curate arrives, and ritualises everything. The poor and simple people continue to go to a neighbouring rector, who has filled his church by preaching Christ; but the deserted pews of West Norton brighten with the loose and sacrilegious fashions of the neighbourhood for miles round. One day the curate joins the communion of the Church of Rome. There is consternation in the rector's household; and the sense of his inability to cope with the difficulty of his again empty church inclines him to weigh the earnest words of his neighbour clergyman. He, too, preaches Christ at last; and the story winds up with general joy and a particular wedding. The character and drift and the wretchedness of the semi-Romish teachings that prevail so widely are excellently shown, and the book is published at a price that should make it as widely read as it ought to be.

* *The Pastor and his People: Discussions on Ministerial Life and Character.* By the Rev. A. F. Douglas. London: Nisbet. 1868.

† *The Curate of West Norton.* By the Rev. G. R. Wynne. London: Partridge. 1868.



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